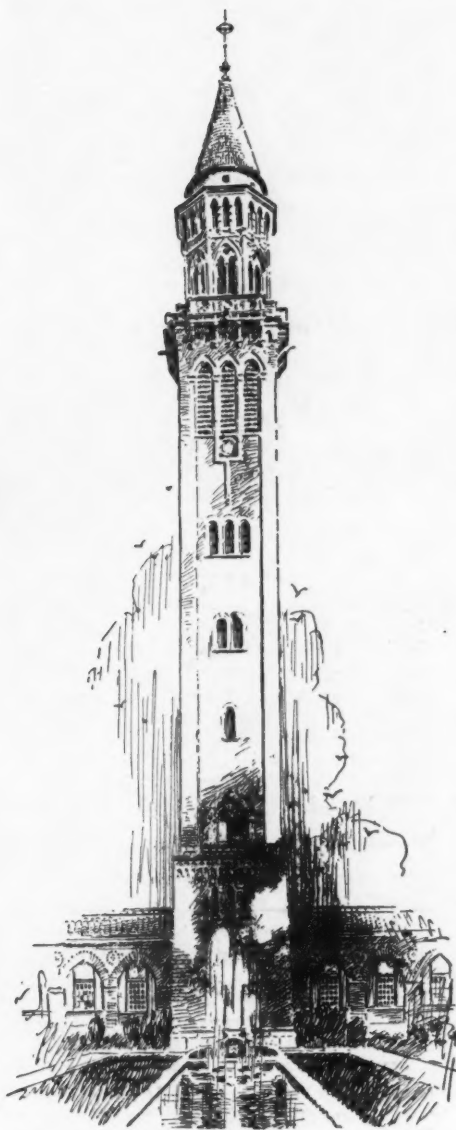


SEVENTEENTH YEAR OF PUBLICATION

CHURCH MANAGEMENT



THE CAMPANILE
Second Baptist Church, St. Louis, Missouri

OCTOBER
1940

VOLUME XVII
NUMBER ONE

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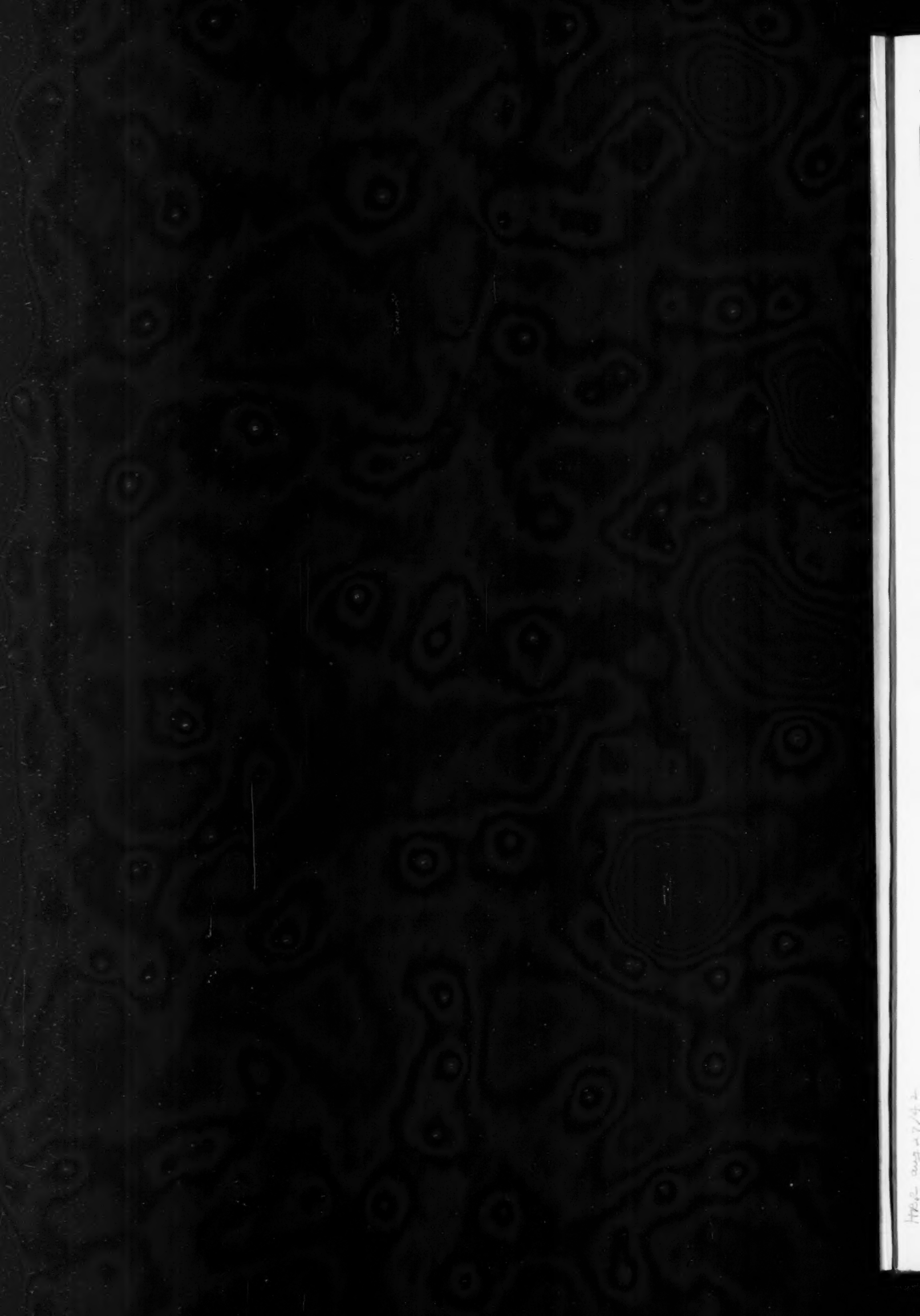
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Selected Short Sermons

By Earl Riney



Earl Riney

It matters everything what a man believes, for what he believes may determine what he is.

* * *

Life is not all a battle or a race; life is a walk with God, life is a growth.

* * *

Self-denial is the high cost of living that must be incurred by anyone who would grow a worthy personality.

* * *

The will of God is something to be done, not suffered.

* * *

All loss of character, loss of a fair name, all loss of influence, ideal spirituality is typified in the salt that has lost its savor.

* * *

Often weakest characters tell the strongest lies.

* * *

He who excuses his faults shows that he has no intention of quitting them.

* * *

Christianity is not so much what we think but how we live.

* * *

Kindness and helpfulness and loyalty are never-fading flowers of life.

* * *

Self-pity is the most melancholy companion life can choose.

* * *

Money can only buy things that are for sale.

* * *

Human fellowship has a beauty and a richness which is inestimable.

* * *

Education is a process, not a finished product.

(Turn to page 6)

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THE EDITOR'S DRAWER



Church Going a Symptom

I like the way my physician friend interpreted the sermon.

"As I understand it," he said, "you were saying that church attendance is not the end sought but that it is symptomatic. One understands that those who make a practice of church going have certain spiritual ideals which they are trying to realize."

It is a pretty good way of putting it, isn't it? These souls who have spiritual yearning, seeking to find divine guidance for their lives, reveal the symptoms through their church attendance.

And I suppose we might further add that people who never attend church show little symptoms of being interested in spiritual things.

William H. Leach.



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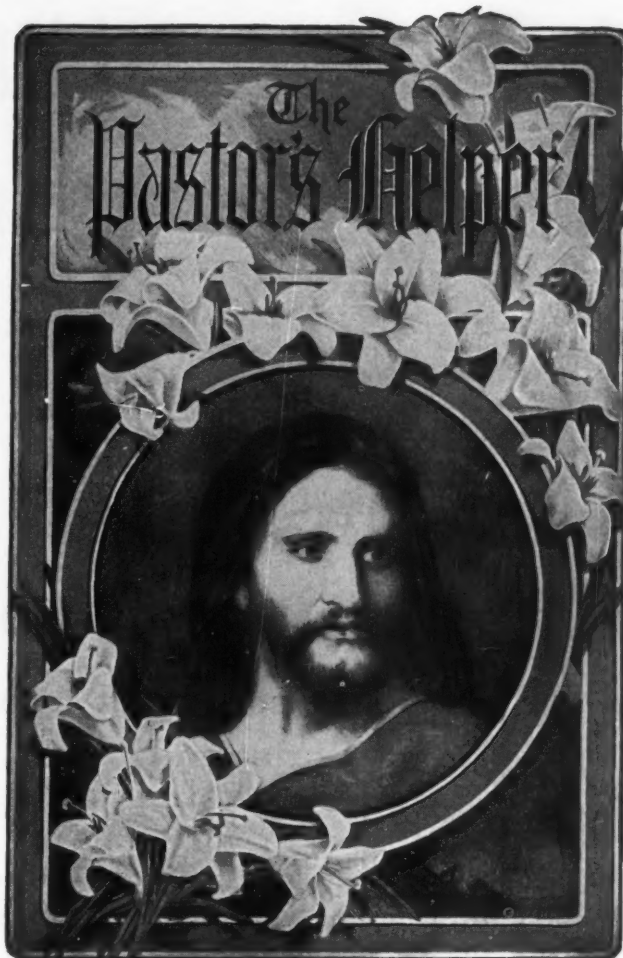
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Short Sermons

(From page 3)

* * *

The first thing necessary to make a dream come true is to wake up.

* * *

The pessimist looks backward; the optimist forward; the theorist inward; the practical man outward; the Christian man, Godward.

* * *

Most sermons would be more interesting if they were half as long and twice as good.

* * *

The spiritual world only remains real to those who live in it; and the price of the reality of its peace and joy is often a costly obedience.

ARCHITECTURAL STYLES

1. **Basilica.** In Christian times a church that more or less retained the plan of halls originally erected for legal or business meetings.

2. **Byzantine.** The style evolved in Byzantium in the 5th Century A.D. marked by the dome, wide-spreading round arches, and often elaborate color, ornamentation and mosaics.

3. **Romanesque.** Developed by Christian builders from the Roman Basilica and the Byzantine. Featured by heavy piers, round arches, vaulted roof. Represented the church as a growing imperial power.

4. **Norman.** The style in England preceding the Early English (Gothic) and corresponding to the Romanesque on the Continent.

5. **Gothic.** A term of contempt applied to medieval architecture by enthusiasts for the Renaissance. The Gothic, not strictly a style, applies to the spirit of architectural design during the 13th to 15th Centuries, marked by the prominence of the vertical note in which all elements seem to mount ever upward, expressive of spiritual nobility, capable of infinite variety of detail in plan and design.

6. **Renaissance.** Designs resulting from the revival of classic forms in Europe in the 15th and 16th Centuries and following. Many elements of classic temples recalled. Used much for civic buildings.

7. **Baroque-Rococo.** A style of decoration distinguished by scrolls, etc., following the Renaissance. Tended to become extravagant in frivolous ornamentation.

8. **Georgian-Colonial.** Work in America inspired by the Georgian classic revival in England (1714 onward). Many elements carried over from Italian and other Renaissance influences.

From "Church Building Leadership" published by Interdenominational Bureau of Architecture.

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XVII
NUMBER 1
OCTOBER, 1940

Don't Mention the War

A YEAR ago there were quite a few ministers who made public announcement to the effect that in so far as they could determine events there would be no mention of the war in their pulpits.

We preached in a church one of those Sundays where the chairman of the pulpit committee advised us that it was agreed in that church that no mention of the war should be made. We inquired politely if it would be all right to pray for the innocent toilers of the warring nations. He guessed that it would be more wise to omit any mention of the warring nations in our prayers.

Such was the unreality of late 1939.

In the November, 1939 issue of *Church Management* we pointed out that the world was one unit and that America could not close its eyes to the war and that isolationism was not Christian. We even ventured to prophesy that if Germany proved too strong for Britain that the United States would be drawn into the war.

Subscribers gave us an awful beating for that prophecy. It was too realistic. But a year has passed. Now America is very much concerned with the war and the recent transfer of fifty naval destroyers to England would indicate that we have already become involved in the conflict.

Pacifists of a year ago were mostly isolationists. It was hard to find a dividing line between the two philosophies in their thinking. Today the pacifist movement in America is definitely not isolationist. In a statement issued as late as June 15 spokesmen for American pacifists say:

"We . . . would deliberately dissociate ourselves from those who advocate an irresponsible and negative position as isolationists."*

In these twelve months the churches have be-

come realistic. We may not approve of conscription and we may still feel that this is not America's war but we are, at least, recognizing that the world is on fire and we fear that we may be burned.

The pacifist group is much more honest than twelve months ago. We suspect that Dr. Muste would not today be guilty of the naivete which appears in his book "Non Violence in an Aggressive World," in which he says: "I can find no good reason for supposing that any army could be gotten to invade a people which flatly renounced war."†

Still, with the growth toward realism, there is still too much evasiveness among our churches. The summer of 1940 brought plenty of evidence of that. To our mind the conscription bill was the most important bit of legislation to come before Congress in this generation. Think of it—conscription in peace time. During the hot summer days the United States Senate debated it. If clergymen and churches have ever had reason to be interested in proposed legislation they surely should be interested in this.

Hitler didn't take a summer vacation. Congress didn't take a summer vacation. Yet, churches and preachers took their vacations, seemingly not worried by world events. In one city of 16,000 souls we found three churches holding services on one Sunday morning. In our own city of Cleveland two or three prominent ministers thought the situation grave enough to demand that they stay at home. But the great majority declared a moral and spiritual holiday until fall. By the time this editorial is published they are probably saying plenty. The question is if they still have the moral right to speak.

With a world burning up our carefree, leisurely church leadership is a most amazing phenomenon. A friend tells of a meeting of ministers in Chicago during the summer where

†Harper & Brothers, 1940.

(Turn to page 66)

*See page 121, July, 1940 issue of "Church Management."

The Church Assesses Its Future

by Paul Calvin Payne

Dr. Payne, general secretary of the Board of Christian Education of the Presbyterian Church in the United States of America, believes that the church, today, shapes its future. In this article he shows both the resources and the direction which the application must take.

SOME months before Hitler's armies marched into Poland, an American missionary returning to his field by way of Germany had over three days' wait in Berlin.

"Nothing thrilled us so much as a brief contact with the Confessional Church," he wrote, "the one whose leader, Martin Niemöller, had been fourteen months in prison.

"A member of the group called on us at the Christian hospice where we were staying and told us something of the persecutions they have had to endure at the hands of the Nazi Government. She was one of a large company that, gathered at the church for prayer, found the doors locked and a policeman at the gates to turn them back. As the crowd increased, someone struck up that stirring hymn of Martin Luther's, 'A Mighty Fortress Is Our God,' and three hundred voices joined in. Then came the Lord's Prayer, with reverent earnestness, and then the Apostles Creed.

"By this time police wagons had been summoned and the entire crowd was jammed into them. As passers-by asked what was occurring and the word spread abroad, 'They are persecuting the Christians,' people all along the streets rose to salute and cheer them as they were carried away."

The future of humanity depends upon the extent to which the Christian Church is able to produce character that can stand like that!

The church assesses its own future in terms of its capacity to rise to this challenge.

I

If the hope of such an achievement is to be realized, there must be a more effective program of formal religious instruction.

While Napoleon's army was marching in triumph through the streets of Berlin a quiet man was giving patriotic lectures to a small group of students in an obscure classroom in that same

city. His name was Fichte. The conquests of Napoleon were filling the newspapers of the world at that time and his Berlin decrees were presently to have repercussions in the newly founded republic three thousand miles across the Atlantic. But what Fichte was saying was more important to the world than what Napoleon was doing. He was telling those students, "What you would have in the state you must first put in the minds of the children through the schools." This teaching of Fichte's was brought to the attention of Karl Wilhelm Von Humboldt, Prussian minister of public instruction, and he made it the policy of the state. The results are too well known to need comment.

In our own time Russia, Italy, Germany, and in fact all the totalitarian states have followed Von Humboldt's example. Central to their program are their various youth movements, which are the measure of the seriousness with which these great nations take their children. If the menace of the dictators to the free institutions of the world is to be met, educators in the democracies will have to get over their squeamishness about indoctrination. The idea which has obtained in liberal circles that arts, sciences and technical subjects can be taught in a philosophical vacuum is sheer moonshine. It visualizes a compartmental theory of personality which in other spheres psychology and education have long since definitely repudiated. Realism compels us at last to face the fact that it is impossible to educate without at the same time indoctrinating.

Fichte is right. What we would have in the state we must first put in the minds of the children. If we would have totalitarianism, then we should put this philosophy into our school texts. If we would have free government and free society, then let youth be taught that man's chief end is to experience and share the self-giving love of God.

But there is still a third possibility: We can fall between these two positions and in American education this is

what we have done. Professor John Erskine said that there is not another country in the world that teaches its students so much about how to make a living and so little about what to do with it after they get it. Let no one think that this kind of teaching is not indoctrination. It is indoctrination of the most devastating and paralyzing kind. It teaches that the search for the true meaning of life is unimportant, that concern about the reason for living is beneath the dignity of an educational system.

This ideal of education was in full swing during the '20's. For example, we heard a great deal about "art for art's sake." We were warned that great art is not created to carry a message and that the artist must not compromise his talent by lowering his art to the level of preaching. In consequence there developed an art whose chief characteristic was its meaninglessness. In colleges and universities the students who were so carefully guarded against all efforts to influence them in forming any definite philosophy of life, formed a philosophy of their own. It was very simple and was expressed in three words: "What's the use?" Out of this philosophy they developed an inevitable ethic, which was also simple, and expressed in two words: "Why not?" Young people were filled with despair about life long before the crash of 1929 held before them the specter of unemployment. There was such an epidemic of suicides on university campuses that a newspaper commentator asked with grim humor if one necessarily had to be a university student in order to commit suicide.

The effort not to indoctrinate results inevitably in indoctrination. It teaches definitely that on the swift and terrible journey of life the baggage one carries is tremendously important but the destination does not matter. It is as if a man, packing for a trip and worrying about what to put in the bags—fur wraps or pith helmets, golf clubs or snow shoes—should be asked: "Where are you going? What is to be your destination? Are you traveling to the North Pole or to the tropics?" and should answer, "My dear, I have not the faintest idea."

This is precisely what we are doing in our educational practice. Let anyone

(Turn to page 14)

This address was originally given at a session of the Presbyterian General Assembly held in Rochester, New York, last May. Additional copies of the address may be secured, without cost, at any Presbyterian book store.

Windows Should Let in the Light

by John R. Scotford*

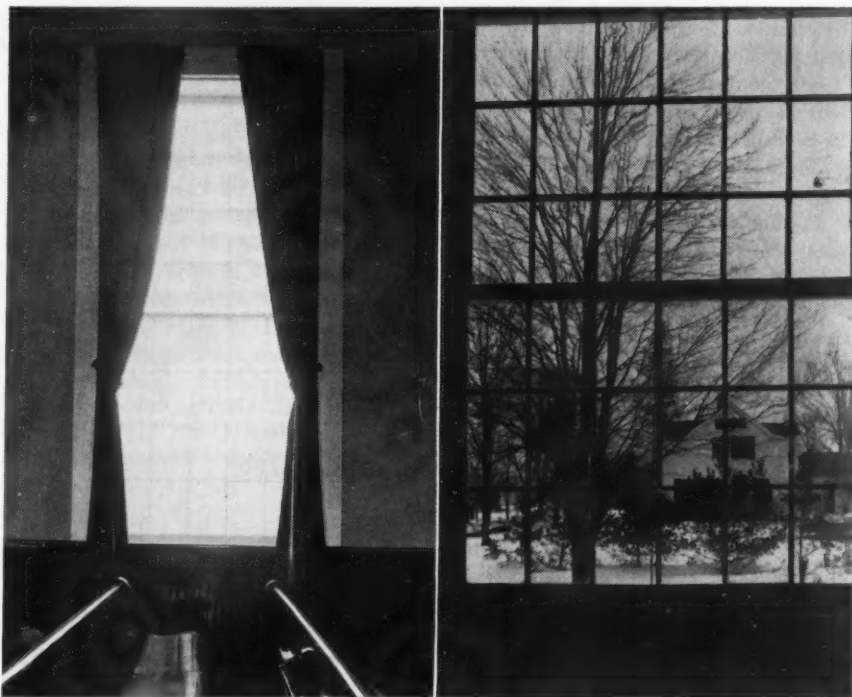
OUR fathers invested many millions of dollars in stained glass windows for our churches. The result has been some beauty, much tawdriness, and a considerable residuum of plain ugliness. The people who built most of our churches seem to have been eager for some place to cast their eyes when they grew weary of counting the organ pipes or watching the minister and choir. The windows dominate most Protestant sanctuaries. Here the worthies of yesterday found an outlet for their suppressed desire for color. During the "mauve decades" they emblazoned the hues of the rainbow on the windows of their churches. This riot of color overflowed into the homes of the prosperous and can still be seen around the edges of the windows of some parsonages. Fortunately, the windows in our homes are not memorials to departed saints and therefore can be modernized without desecrating sacred memories.

Light through stained glass is of itself beautiful. The rays of the sun cause the colors to "come alive" in fascinating ways. At times we have all been transfixed with the glory of the sunset rays shining through some window which of itself may have been far from lovely.

Yet most of the windows which we have inherited from the past are a distraction rather than a help in creating an atmosphere conducive to worship. Because glass was expensive, the older churches economized on their number—and the result is a "dim religious light" more conducive to slumber than to spiritual aspiration. Even at its best, stained glass creates an artificial atmosphere. The worshipper is shielded from the realities of life. He cannot tell if it is raining or snowing without going outdoors. This seclusion is restful but it is also a symbol of the otherworldliness which our churches have sometimes manifested.

Often the essential beauty of living color has been ruined by faulty arrangement, with clashing hues grating against each other. All of us can think of windows whose loops and curves ultimately became wearisome to the eye. Most pictorial windows have proven to be mistakes. Just as we can listen to the repetition of instrumental music with far more satisfaction than

We rather suspect that Mr. Scotford does not care for stained glass. He thinks it has been used to blind the saints from the realities of life. Mr. George L. Payne thinks that there is another side to the story. He will give his point of view in an article next month.



At left, opaque glass in Congregational Church, West Stafford, Connecticut; at right transparent glass in Congregational Church, Gilead, Connecticut

to the vocal variety, so abstract designs are far less wearing on the eye than endeavors to portray stories in glass. If we must have windows with shepherds and madonnas in them, they should be placed at the back of the church where they can be looked at sparingly. Although at first pleasing to the eye, pictorial glass is hard to live with.

Fortunately, we have lost our fathers' inhibitions against the widespread use of color. Life grows brighter all the while! As applied to churches, this means that the colors which were once concentrated in the windows are now distributed throughout the sanctuary in the walls, pews, floor coverings, drapes and chancel furnishings. In this changed setting the outburst of color in the windows which undoubtedly gave our fathers an emotional release becomes an impertinence.

The fundamental architectural prob-

lem of most church interiors is to subordinate the windows to the total impression which is being sought. A good illustration of what is meant can be found in almost any Roman Catholic Church. The windows are usually both large and beautiful and yet they are merely incidental to the total picture. All paths point the eye toward the altar, and yet every route is rich in pictorial elements. Catholic interiors are interesting examples of a mass of detail welded into an architectural unity. Riverside Church in New York achieves the same result in a less garish way. Although most of the windows contain pictorial elements, these are subordinated to the total design. The pictures do not assault the eye; rather must one look for them.

How can we avoid the mistakes of the past in designing new church windows? What can be done to mitigate

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the memorials of yesterday which we have inherited?

Let in the Light

The fundamental purpose of church windows is not to tell a story or to remind us of the departed but to let in the light. Much can be said for the sun-worshippers. That luminary is not only the world's prime disinfectant; it is the ultimate source of energy. On all counts it is possessed of religious significance. Most churches could stand more sunlight in their sanctuaries. The business of the windows is to pass on the light in a way which is pleasing. However, the improvement of artificial light has made possible a variety and effectiveness of interior illumination of which our churches are just beginning to avail themselves. The total load no longer rests on the windows.

In certain settings much can be said for the use of clear glass in church windows. It symbolizes religion taking an honest view of the real world. Where the vista through the windows is one of natural beauty it is far superior to anything an artist can create. Blessed is the church where the hills and the trees—or even the sea—can lead the thoughts of the people to God.

Of course one of the reasons for the introduction of stained glass was to shield congregations from such distractions as watching latecomers approach church—and sinners journeying to other destinations! Most churches are so situated that some form of opaque glass is desirable. This can easily be combined with much elemental beauty. In the new Church of Christ at Dartmouth College in Hanover, New Hampshire, the windows are made of pieces of imperfect glass in which there is just the suggestion of color. The flaws both supply a degree of opaqueness and create a variety of informal designs which invite the mind to interesting reveries.

For most churches economy and beauty are likely to go together when it comes to windows. Amber glass can be attractive. Provided the colors are restrained, mottled glass can be both pleasing and interesting. Unless one can afford the highest artistry, it is best to restrain the range of colors in a window to a reasonable span. If there must be a design, a geometrical one is likely to prove more permanently livable than the sort that finds its inspiration in the flowers. From the point of view of functional architecture, a window is a study in physics rather than botany—or biology!

Much can be done with drapes to remedy past mistakes and to blunt the edge of present harshness. If you have a garish window above the pulpit, cover it up with some hangings of nun's

Ministerial Oddities

Collected by
Thomas H. Warner

Wives

According to *The Evangelist* a student at a missionary college was conducting a prayer service. In a burst of enthusiasm he prayed, "Give us all pure hearts, give us all clean hearts, give us all sweethearts." To which the students responded, "Amen."

A school teacher was questioning her pupils. "What is a miracle?" she asked. A pupil replied, "Ma says it will be a miracle if you don't marry the new minister."

According to the *Lorain Journal* one young woman said to another, "I understand that at your church you are having small congregations. Is that so?" "Yes," was the answer, "so small that every time the rector says, 'Dearly beloved,' you feel as if you had received a proposal."

William E. Curtis, one of the first of the columnists, writing in the *Chicago Record* said that fashionable women were just discovering that clergymen made ideal husbands. He mentioned a number of cases in which rich and beautiful women had married clergymen. He said that of the five leading preachers in New York at that time four had won, or been won by, heiresses.

One of the duties of Archbishop Temple was to examine curates for license. The archbishop asked one of them to read a few Bible verses. "Not loud enough," was his criticism. "Oh, I'm sorry to hear that," said the curate.

cloth. This will spare the eyes of the people, while such color as does come through will be so softened as to be beautiful. Colored drapes at the side windows will relieve the harshness of a barn-like auditorium. They are a far better device than blinds for shutting out the direct rays of the sun. Here is a point where the churches can learn much from our school auditoriums.

Why not make a study of the effect of the windows of your church upon the worship of the congregation? If the windows themselves cannot be changed, the total effect may be modified by building up stronger centers of interest within the room itself. It is nearly always true that with the exercise of a little ingenuity and imagination "something can be done about it."

"A lady in the church yesterday told me that I could be heard most plainly." "Ah, are you engaged?" asked Dr. Temple. "Yes, my lord," he replied. The archbishop smiled and said, "Now listen to me, young man. While you are engaged don't believe everything the lady tells you; but after you are married believe every word she says," he added with a deep chuckle.

When John Wesley married he stipulated that he should not preach one sermon less, nor travel one mile less, after marriage than before. At first Mrs. Wesley complied and traveled with him. But she soon grew tired of it. She began to grumble, then grew jealous. She opened his letters and plagued him in many ways. After having been a thorn in Wesley's flesh for twenty years she left him, and carried off his journals and papers which she never returned. Wesley wrote in his diary, "I did not forsake her, I did not dismiss her, I will not recall her."

Lecturing at Chautauqua, Bishop Burns said that probably the reason why John Wesley arose at 4 a.m. was not so much that he enjoyed study, but because of the nagging of his wife.

A minister had been waiting half an hour to speak to his wife upon whom a lady parishioner had called. Hearing the door close, he supposed the visitor had gone. He called from his study, "Well, has that old bore gone at last?" But the visitor was still there. His wife replied, "Oh, yes, my dear, she went an hour ago, but our dear Mrs. L. is here. I know you will want to come in and see her."

"Ministers' wives are constantly on dress parade," wrote Dean W. L. Sperry. "They very easily lose all power to see themselves as others see them. They make mistakes in taste and judgment because the power of self-criticism is so hard for any of us to attain. A sensible, level-headed woman at home will save a minister from getting vain, or slipshod, or cheap, or dishonest."

Ministers are men, and
"Men are like chunks of dough
Which women pat
With many sighs
This way and that.
And shape to suit themselves, and
throw
Around upon life's mixing board.
They rise
Or fall
And oft are only half-baked
After all."

The Church Faces War

by William H. Leach

YOU may not believe in war. You may feel that our efforts for preparation are ill-advised. You may be a pacifist. But if you are a good minister and pastor you are also a realist and you know which way the world is headed. It may be given to a few ministers to be philosophers and proclaimers of ideas. The average pastor has the urgent obligation to serve a parish and to help the individuals in the parish. He can't afford to close his eyes to the actualities of the day.

Perhaps the United States will not become involved, in a military sense, in the present Anglo-German conflict. But with conscription imminent and industries humming with war orders it has become very much the order of the day. Just what is the duty of the minister and the church in a day such as this?

The church, as we know in the United States, is not an arm of the government. Unfortunately it is not entirely free from political control. It has accepted too much in tax exemptions and other favors not to be under obligation to the state. But, despite that limitation, the church still is a free agency with freedom of thought, speech and action.

It is not necessary for the church to become a recruiting center or a "rooting" center. Any indication that it is merely passing on orders from government officials tends to destroy its influence. In its own way it has the responsibility of helping the men and women, boys and girls in the congregation to face a tragic world situation in a sober, God-fearing and moral attitude. This is not an easy task. It is a much simpler job to preach from the pulpit, condemning some person or thing, than to adjust the mind of youth to the need of conscription in the time of peace.

Not a Matter of Meetings

The churches probably will not meet their present day challenge by scheduling a lot of meetings. The technique of additional meetings has been overdone anyway. One reason that Sunday congregations have shrunk is because we have put so many duties on our members for week-day activities. Special meetings fail notoriously in their effort to reach the non-churched and disinterested groups.

In contrast with the special meeting

technique the preparation of the church for war will involve a strengthening of the present services both from the point of worship and preaching. A large part of our preaching is social in emphasis and discusses large problems while neglecting the ordinary problems of the every day man or woman. Churches are notorious for discussing everything in the social and religious fields while they neglect the social obligations of their own organization.

The preaching for this day is not one which discusses in academic terms pacifism or militarism. It cannot be one alone of denunciation though the minister need not hesitate to condemn wrong. But it must be, even more than in ordinary times, preaching which looks into the souls of men and tries to answer their problems of life. What are they asking? I think that they are

asking things like this:

"Where is this Christian evolution you have been talking about?"

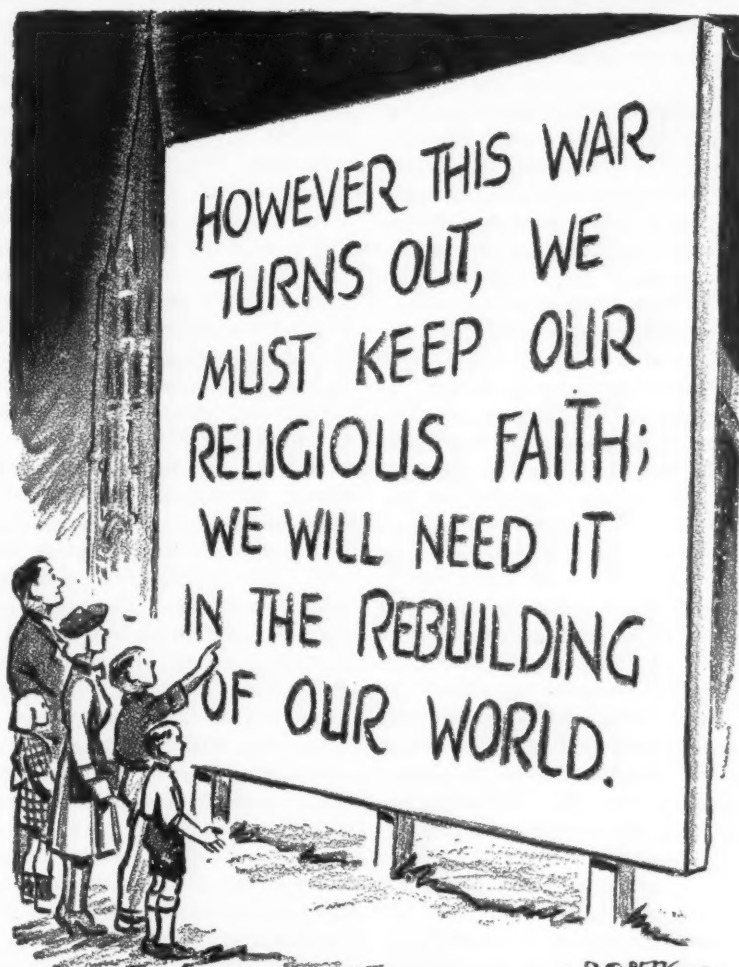
"What right has the state to take me and prepare me for military work while it leaves John to take my good job?"

"Can we believe that God has failed?"

"For years the church has taught me that the way of peace is the way of the Christian. How can it now accept war?"

"What's the point to life anyway?"

If the English preaching is to be a good forecast of the direction of preaching in the United States in war time it will swing back to the Psalms and give new life to the philosophies of the ancients. One of the most satisfying sermons the writer has preached in recent months has been from the text, "A thousand years in thy sight are but as yesterday when it is past." Charles



LET THIS SINK IN!

- ROBERG -
Religious News Service

Clayton Morrison published a magnificent sermon in the *Christian Century* on the subject, "Isaiah Speaks to the Modern World." *The British Weekly* and the *Christian World Pulpit* give splendid examples of this type of preaching.

Bombs are not now falling on our cities but we should at least become sober-minded regarding a serious situation. Our preachers must see that it is not sufficient to be "smart." They must get to the roots of the matter and help people to understand this world in which we live. The Psalmists did and they wrote out of their experience.

Service to Refugees

One immediate avenue of service through the churches is the placement and helping of Christian refugees. This does not involve any partisanship. The obligation of being a good neighbor is older than the parable of the good samaritan.

Agencies seeking help for refugees tell us that while money is needed, much more is there need for personal contacts. To our shores come men and women of culture and background. They are strangers to America and speak our language with difficulty. The aid which their Christian brethren can give them which will enable them to become part of our community will be invaluable.

If your church is not able to add a considerable amount to the fund needed for the war refugees it can still try to arrange the placement of one, two or a few refugees in the community. It can seek to be a big and helpful brother. If you want more information on this write Dr. Charles S. Macfarland, Mountain Lakes, New Jersey. Let him tell you what your church may do to help.

The minister can do a great deal in his preaching to hold high the public conception of the man in military service. We always have the tendency to think of the soldier as Kipling described him:

"It's Johnny here and Johnny there
And get out of the way, you brute."

Under any fair conscription law there will be distinction because of social or economic conditions. In their sermons let ministers demand that there be none. Then when the law goes into effect keep your attitude toward a square deal for those men in service constantly before the congregation. Don't permit any moral person to assume that they can live on the profits of war while someone else is giving his life for the nation.

Will Require Pastoring

No matter how good the Sunday services may be no minister can, in war time, confine his work to the pulpit or

committee room. He must reach individuals. In one of our great American cities a layman, at the present time, is seeking to raise a large sum of money to be used in an effort to re-attach young men and women to the churches of their fathers. He believes that the deflection of youth from the church is one of the most serious moral problems we have. He is right.

We do not want any further deflection. The minister must keep a personal contact to prevent it.

The minister is always under the temptation to generalize—to solve all problems according to a general pattern. Naturally sermonizing must be of that nature. But pastoring cannot be. It is personal. These days are filled with personal problems.

Here, for instance, stands the young couple, boy and girl who decide to marry. The minister may read the newspapers and note the crowded license bureau offices. From it he decides that youth is unpatriotic, or something. A personal visit may reveal a different situation. He may find a very serious young couple who are ready to pay the costs of war. But knowing the cost which it may exact, and being very much in love, this youthful couple believe that they are entitled to some sacred hours together before the conflict starts.

And here, stands a mother who has kept her boys in school at a tremendous struggle. Now that they are able to earn their way they face conscription for the army. You can't generalize a situation like that; you must know it and understand it in order to help.

Perhaps the minister can serve by having stated office hours and letting any who desire come to him. He will do more if he resumes the traditional right of the pastor to walk among his people and share their problems and their lives.

Not without importance is the pastoring to the conscientious objector who may be in the congregation. His is a perilous course in these days and will require careful direction and friendship. The wise preacher will counsel only after the most heart-searching effort on his own part and the advice which will be given must come out of a life of prayer.

Cooperate With the Chaplaincy Service

The chaplains in the military service are appointed upon recommendation of the churches. They are church officials as well as federal officials. The government places many resources at their disposal but their work is that of the minister and pastor. They are in specialized service to aid you in caring for your own boys. They want to be helpful.

When a young man goes from your congregation into the training camp let him carry a letter of introduction to the chaplain. Write the letter expecting an acknowledgment. In this way a friendly connection will be made.

You can continue your own ministry through correspondence and mail. Put your conscriptees on the church mailing list. Let them get the calendar each week. Write them from time to time. Frank Ballard, writing from London, has shown the importance of a mail ministry to the men in the service. This is also your privilege.

The success of your war-time ministry will depend largely upon your ability to create personal contacts and bind them into relationships of trust.

This article has said little about your convictions regarding war. You may hate it; I do. But the honest minister hates other things in this world of sinful men. He does not let that hatred keep him from love of men and women. Preaching against war may be a fine objective but it is not pastoring. Good pastoring helps the individual to live in a world of reality and keep his faith in the ultimate triumph of an eternal plan. Certainly during times of war this is a heavy responsibility for one who aspires to be a pastor.

THE TEST OF LIVING WITH OTHERS

A prominent physician who lives in another city came to see me the other day. He had but one object in his visit and that was to tell me his experience. After lean, gray years, Christ had come into his life. And among the winsome changes that Christ had wrought, this seemed to give him greatest joy, that he had enabled him to rebuild his home. And right here is one of the sharpest and highest tests of our religion. Does it make us easy to live with? If we are cantankerous and disagreeable, if everybody is sorry when we come and glad when we go, then however Christian we may think ourselves, we have missed the mark. Here is a test that every man ought to put to his religion: does it enable him to live with his fellows? A real Christian will certainly be able to meet this test. From *Sermons From the Miracles* by Clovis G. Chappell; Cokesbury Press.

CHURCH MANAGEMENT

for November

Will Be Published October 25

Conducts Financial Canvass Through Loyalty Dinner

*As Reported by Robert Cashman**

There are many ways of conducting an every member canvass. One not frequently used is this plan of a loyalty dinner. Through Mr. Cashman, Charles Gerlinger, minister of the First Congregational Church, Sioux Falls, South Dakota, gives the technique used in his church.

TO many churches and institutions the annual financial canvass is a nightmare to be anticipated with apprehension and to be gotten over as quickly as possible. This is no longer true, however, in the First Congregational Church of Sioux Falls, South Dakota, of which Charles Gerlinger is the minister. "Most schemes are just another name for the same old drudgery," says the pastor, "but ours is more than a scheme; it is a plan which does more than raise money.

"For two consecutive years we have raised ninety per cent of our budget in one evening. For three years we have followed the same program and not one of our members would discontinue it. Other churches in our city and in the state are beginning to use our plan with similar success.

"It centers in an annual loyalty dinner—served in a neighboring church, for two reasons: first, because our facilities are inadequate; and second, to release all of our people for attendance at the dinner. We attempt to get out the entire congregation, excluding children for lack of room. Each family is invited by one of thirty or more hosts and hostesses to sit at his table. If the family promises to come, they are not asked for a pledge in advance. If they cannot come, the host or hostess secures their pledge and brings it to the meeting. At the dinner, each table is given a quota, based on the current contributions of the families designated for that table, plus the expected pledges of any new families assigned to them, plus any increases needed to raise the entire budget.

"After the sociability around the tables, introductions of new people, and community singing, three brief, well-prepared talks are given on the work of the church, the business needs of the church and the budget. The pastor usually is one of the speakers, taking from three to five minutes. The other

THE BOARD OF TRUSTEES

We are the Board of Absentees;
We attend our church about as we please;
We judge it will run of itself, you know,
And, Sundays, we're just too tired to go!

We are the Board of Absentees;
At business meetings our chance we seize
To tell exactly how things should be run,
But we lift not a finger to get them done.

We are the Board of Absentees;
We like our golf in the morning breeze;
Of course the budget should all be paid,
"But privately now I'm in the red."

We are the Board of Absentees;
Men and women of all degrees;
"Shall we give up the church? O never, never!"
"Shall we go today?" Well scarcely ever!

We look for a world far better than this,
A world of peace and of moderate bliss,
A day of right through the Seven Seas—
Just now we're the Board of Absentees!
From *The Christian Register*.

two are the best business men in our church that we can secure.

"There is no high pressure. Everyone knows why the dinner is being served. We promise that no one will be embarrassed, and we have always kept our word. There is a frank and honest presentation of the financial needs of the church. Then, and not before, the pledge cards are passed out to the guests at each table by the host, and such personal work is done as he deems wise. Usually the addresses have prepared the way for the taking of the pledges, and little needs to be said by the hosts. When the cards are filled out, reports are entered on a large blackboard on which are the names of the hosts and their quotas. When a quick total has been reached, with the use of the adding machine, tables are given an opportunity to

make further increases, if desired. These are likewise totalled. Then the hosts are asked to estimate the amount of pledges they may expect from any whom they have not been able to see, and for which they will be responsible. These amounts are added, and make up the grand total.

"The results are enthusiasm and a determination on the part of a large proportion of the congregation to raise the budget in full each year. The needs of the church are brought into the open, where all can see them and participate in meeting them.

Careful Preparation

"To be successful, such a dinner requires careful preparation and a considerable amount of hard work. The hosts and hostesses are chosen two months ahead. They meet one month before the dinner to select their cards, at a convenient time when there is sufficient opportunity for someone to explain the financial needs of the church and the exact procedure which each one is expected to follow. Every host or hostess is urged to take a few names of families who have not previously subscribed, to cultivate them, and to secure at least a small pledge from each. This procedure enables members of the congregation to become acquainted with people whom they otherwise would not know.

"As we move toward the date of the dinner, we gather enthusiasm by sending letters to the hosts and hostesses, and by mailing two or more post cards to all members of the congregation. The dinner becomes a subject of conversation throughout the church. Hosts begin to look up their guests, and the whole affair takes on the aspect of a social evening combined with the business of the church.

"No longer do we look at the annual canvass with dread, but with enthusiasm, as we seek to improve our technique, and add or subtract features here and there for the smoother and more pleasant conduct of our program. Our people take pride in a task well done, and as we progress in the development of this annual fellowship dinner which has proved such a happy occasion for our church, we feel no inclination to return to the former every member canvass."

*Business manager, Chicago Theological Seminary.

Church Assesses Its Future

(From page 8)

who doubts it ask the students on the campuses of our colleges or universities the question, "What to you is the meaning of life?" Even though this question be asked in the intimacy of a private interview, or in the uninhibited informality of what students love to call their "bull sessions," the answer will as a rule be a blank stare of amazement. During the past year I have met with any number of student groups and almost invariably have discovered a distressing absence of any clear-cut theory as to the meaning or goals of life.

A clear-cut idea as to one's destination is the beginning of any successful journey, and this is particularly true when that journey is life. It is definitely the business of adult advisers to give young people clear-cut ideas as to the meaning of life. Education will never be true education until it recovers the ancient insight, "The fear of the Lord is the beginning of wisdom."

The Book of Judges presents the most dramatic picture that can be found in all literature of chaotic despair in society. The secret of that chaos is expressed in a sentence: "There arose another generation after them, which knew not the Lord"; and to this was added the inescapable sequel: "Every man did that which was right in his own eyes." It would not have helped those ancient Israelites if they had had placed in their hands the sciences and skills of the twentieth century; rather, it would have multiplied their miseries and their destructiveness a thousandfold.

Our modern world has been given over to the passionate pursuit of knowledge and skills. It needs more than this for such pursuit can only make an unregenerate society "skillful to destroy." As Professor Soddy put it, "If the energy that holds the atom together is ever released, the first use that will be made of it will be the invention of a new bomb."

Education's most crying need today is the passionate pursuit of an adequate philosophy of life. We are seeing about us what must always happen in a society where there are well-fed minds and bodies and ill-fed souls. This world needs the bread of life. It needs an educational process that recognizes frankly and realistically the truth that "the soul of culture is the culture of the soul."

To this end let us look well to the possibility of a more adequate program of formal religious instruction. It is true that the opportunities which are

given by the narrow limits of Sunday school time are exceedingly inadequate, but this does not excuse us for not making far better use of them than we have been doing. Millions of children attend our Sunday schools every week. Many of them are from non-Christian homes. They are the very cream of our younger generation. They come from the best homes, enjoy the best advantages, and possess intelligence far above the average. We may feel the inadequacy of our opportunity and resources as we approach these children, but an English writer says:

"If organized Christianity fails to maintain itself, that failure will be because the magnificent opportunity of laying hold upon the young life of the country which Sunday schools afford has been wasted. Supposing that half even of the children who attend Christian Sunday schools were being drilled Sunday by Sunday in Fascist or Communist doctrines, how alarmed we should be! If these political systems had the opportunities the churches have amongst the youth of the country, they would shout for joy, and wouldn't they make use of them too!"

But anti-religious groups will never get this opportunity in America unless we surrender it to them by default. This last statement is less reassuring than it sounds, for it is precisely what we are doing. When we contrast the meager financial support and the all too casual leadership on which we depend for this vital enterprise with the headlong sacrifices that are being boldly demanded and cheerfully given in the name of the various "isms" that are competing with the church, Christians are put to shame. "For the children of this world are in their generation wiser than the children of light."

The whole situation takes on added significance because of the fact that through the state legislatures a new door to opportunity has opened to religion. An enlarging group of states is now offering released school time on which students can be given credit for weekday religious instruction. This may prove to be a boomerang, for it means that such instruction must be up to the level of the public school standards. It makes new demands upon leadership and must be financed by the church. There is danger that the church will not rise to this dramatic opportunity and then when it is again sought the whole idea of weekday religious instruction will be discredited with the words, "We offered it to you once and you did not care enough to take advantage of it." But again, think how joyously Communists or Nazis would welcome such a chance!

And think how alarmed we should be if they had it! It is tremendously significant that in a day when the privilege of teaching its youth is definitely removed from religious organizations in most of the world, the American churches are given the most free access to youth that they have enjoyed since the nation was founded.

II

The church assesses its future in terms of the adequacy of the Christian homes it develops.

When Fichte assigned the building of the future to the schools he overlooked a still more important avenue for shaping character. The most receptive part of the day in the life of a child is the fifteen-minute period immediately before he goes to sleep. It has been pointed out that if a father should give this fifteen minutes every day to putting each of five children to bed until all had reached fifteen years of age, he would have had 25,000 such sessions. Think what an opportunity this offers parents! How could a broken home ever grow out of a situation where husband and wife were sharing such an experience as this with each other and with their families. One suspects that the reason why most great leaders come from the homes of the poor is that the poor mother and father cannot afford to farm out their sons and daughters to nurses, camp leaders and private schools, but have to train them themselves. We view with no satisfaction the increasing tendency of the American home to transfer its functions to the school.

With all their shrewd realism the dictatorships have made one fatal mistake. That is the mistake of entrusting the nurture of their youth to institutions rather than to the homes. Of course this is necessary in a dictatorship, for the home cannot always be depended upon to give the children that instruction which will make them docile subjects. Such a process means a vote of "no confidence" in the homes. A society that cannot trust its homes has no future, though for the moment it may be as menacing as the armies of Napoleon.

In his newspaper column Joseph Fort Newton says that many parents write to him that they would be glad to have grace at meals but that they do not know what to say. There has come up a generation of parents, most of whom would not know what to do with fifteen minutes a day at a child's bedside even if they were resolved to undertake it. We must move swiftly to increase the adequacy of the Christian home in giving religious training to

children, and, strangely and tragically enough, we must convince parents of the importance of what takes place in the lives of children.

Some time ago a business man was restlessly pacing the dock of a seaport in Japan. He was evidently in great distress. Bruce Barton, who tells the story, says the man was of such distinction that his name is a household word in America. When Mr. Barton asked the cause of his distress, and the man replied: "I am a failure. I have made a miserable failure of life." "Why," said Mr. Barton, "on the contrary, you are a notable success and every boy in America aspires to be like you!" The man bitterly answered, "What is the use of it all if your son is a fool?"

III

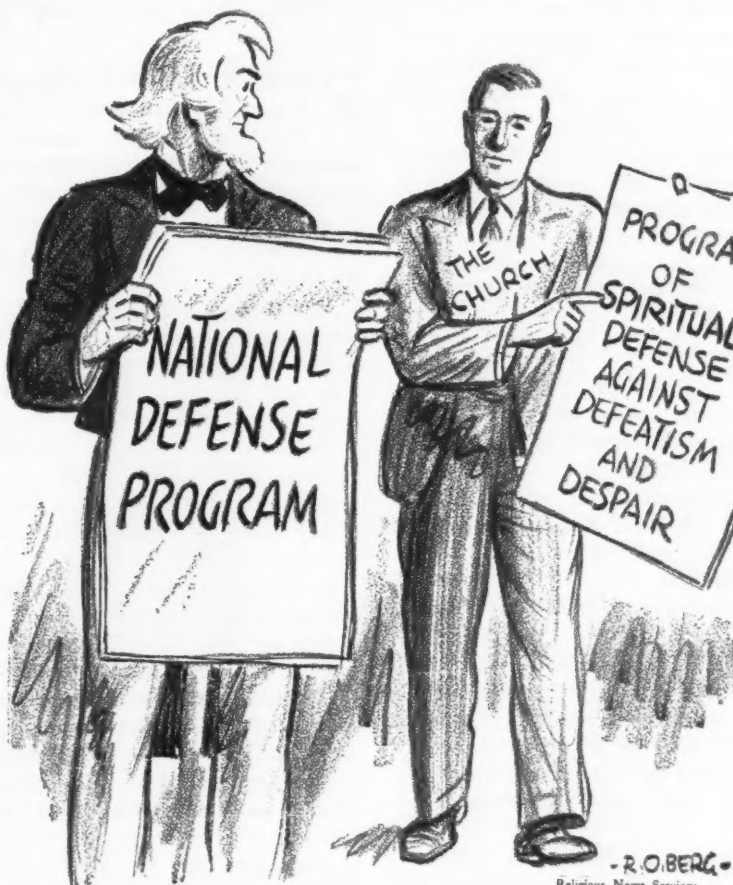
The church assesses its future in terms of its missionary zeal and its social passion.

Every Communist and every Nazi believes passionately in foreign missions. If anyone doubts this let him look at the number of "cells" and "bunds" with which every democracy is honeycombed. This is not romantic dreaming on their part. On the contrary, it is hardheaded realism. They are under no illusions as to the possibility of maintaining a totalitarian paradise in a democratic world.

There was a time when this missionary conviction was as passionately held by the Christian Church. That was a time of signal power for Christians. That tiny colony of original disciples of Jesus realized that it would never be possible to maintain a segregated Christian settlement in a pagan world. The men who led that small group have gone down in history as "Twelve Men Who Changed the World."

Even with the great revival of missionary interest within the last century the missionary program has remained a minority movement within the church. John R. Mott estimates that in our generation it has never been supported by more than twenty-five per cent of the church members. The church will never recover its vitality until it reaffirms its loyalty to the Master's command, "Go ye into all the world"—a commission that envisions the invasion not only of geographical areas but of the world of thinking, the world of industry, and the world of politics as well.

The future of the church depends upon the development of a vigorous and convincing program of missionary and social education and action. When the church loses its crusading zeal and limits the conception of its task to the holding of areas already won, on



DON'T NEGLECT THIS

that day the church surrenders its future.

When the local church meets the appeal of an agonizing world with the rejoinder, "We have more than we can do to meet our local problems," it is as if on a sinking vessel the captain should call all passengers to man the pumps and some should refuse on the ground that they were having more than they could do to keep their own staterooms dry. You can no more maintain a safe, comfortable Christian community in an agonizing, turbulent world than you can keep a dry stateroom on a sinking ship.

Missionary education and action, social education and action: the two cannot be separated. Missionary education is social education and social education which omits missionary education is provincial and futile. Neither can action be subtracted from education, for education that does not take hold of the muscles never fully possesses the mind.

It is not enough to know there must also be that concern that calls for the deed.

This terrible world situation is the awful fruit of man's vast unconcern

for man. We read that more than half of the world is living in that darkness that prevails where Christ is not known, and we say, "How tragic!" But the majority proceed to act just as they would act if this were not true. We hear that thirty million people are starving in China, and we say, "How terrible!" and we proceed to behave exactly as we would behave if thirty million people were not starving in China. Jacob Riis writes his book, *How the Other Half Lives*, and we say, "What an interesting book!" Then we behave exactly as we would behave if the other half were not living in squalor and distress. Hans Fallada's haunting book, *Little Man, What Now?*, becomes the choice of the Book of the Month Club. We read it and say, "How desperate and tragic is the plight of the little man in Germany!" and then we proceed to behave just as we would behave if the plight of the little man in Germany were not desperate and tragic. Fallada does not attempt to answer the question which his book so dramatically raises, but, almost before the ink is dry on its pages, the "Little Man" himself answers it by accepting the leadership

of Adolph Hitler, that terrible scourge of the world's vast unconcern.

There has been agony and despair at home and abroad and we have not cared enough to do anything sacrificial about it. We have asked the question, "Am I my brother's keeper?", little realizing that such a thought has always been the prelude to murder.

We shall neither know nor deserve peace on earth until we have learned to pray with all our souls and all our possessions.

"Thou who didst multiply by Galilee
Scant loaves and fishes for humanity,
Help me to multiply thy love and care
Till no least soul goes hungry anywhere."

IV

The church assesses its future in terms of its willingness to cooperate in a great adventure.

No Communist cell or Nazi bund conceives of itself as an independent unit to be maintained at all costs. Most Christian churches do. None of these "collectivist" units ever reasons, "If we don't maintain the local cell or bund what will become of the total movement?" Rather, they reason, "If the movement as a whole breaks down what will become of our little cell?" And inspired by this wider vision, they give the local unit unbelievable vitality.

Let the church take this lesson to heart. The chief ends for which Christianity stands are too great to be achieved parochially. No local church can train its own ministers, provide its own curriculum, develop its own leaders of youth, or equip and maintain its own missionary movement. The founding of Harvard, Yale and Princeton was recognition of the fact that the main objectives of the church are so great as to require cooperative organization.

The formation of the great boards of the church was the implementing of this inspiring vision. They are the organization of the church to undertake cooperatively the tasks that are vital to the very life of the church, and yet are so great that the churches cannot possibly undertake them independently.

Central to these is the church's commission to receive all the ethical and moral achievements of the past, add to its momentum and power, and transmit it to the future. This is Christian education.

Some time ago we received a letter from a student in medical college who was preparing for service on the mission field. He was offering to return fifty dollars of the student aid we had forwarded to him. He said that he had earned enough money giving blood transfusions to be able to get along

A Dirty Desk - What Does It Mean?

by George Glover

RAYMOND B. WALKER of the First Congregational Church of Portland, Oregon, recently told members of the Pacific Coast Theological Conference that ministers were, as a rule, poor businessmen, and cited the condition of their desks to uphold his theory.

"A minister's desk is usually cluttered up with papers, and when he wishes to find anything—he has to start digging," Walker said. "Men in other professions can keep their desks clean."

This statement by Dr. Walker may be true, and ministers' desks may be unduly cluttered but as an indication of the business acumen of a pastor, it can be challenged.

In Seekonk, Massachusetts, Morris T. Morton is pastor of the Seekonk Union Congregational Church. And Dr. Morton had to admit that his desk was badly cluttered—and yet, the service that he has offered his church members has made his name a byword among the businessmen of his little city, who, strange as it may seem, credit him with being a very good businessman.

Some time ago Dr. Morton took exception to the WPA. He said that it was an agency to promote idleness and useless labor. Many of his congregation were without work, on WPA, and after a hectic Sunday sermon that ended with admonition, "He who seeks help, will find God ready—but only as ready as the seeker," four or five members of the church called on Dr. Morton and asked him to help them find a way to get off WPA. Put up against an actual problem for the moment, Dr. Morton did some heavy thinking. As a businessman he knew that the depression was by no means over. As a director of the local bank, he knew that

money was tight. Perhaps he should have dismissed the matter and cleaned up his desk—but he didn't. He went to work on the problem.

He now operates an employment bureau in connection with his church. He spends hours canvassing local firms and businessmen by mail and by personal calls. He asks nothing for himself; but he asks employment for the people of his congregation who are on WPA or otherwise unemployed. He's been singularly lucky, too. Not that he has supplied all the members of his parish with employment, but he has managed to place more than fifty in gainful occupations that pay living wages, and thirty more have been placed on part-time employment which will help with expenses.

His desk is still dirty and cluttered up—but only because he's been too busy being a successful minister and, if you will, a good businessman.

Then, too, there's the James Faulkner of suburban Chicago, who started up a grocery store on a co-operative basis because he found that his parish members were having a tough time finding food to eat. The members of the church were able to buy their groceries from him at cost and, since a good many of them were without employment because of the closing of a huge shoe factory, the ability to buy a loaf of bread for just a few pennies less meant a lot. But it took a lot of work to run that store, it took a good businessman to handle the details. Faulkner has been a success if success is measured by accomplishment and gratitude. But he hasn't time to clean his desk—he's too busy being a businessman and a minister.

without it and he wanted it to be used to help someone else to prepare for Christian service. In this bitter, cruel, selfish world, here was this young man paying his way through school with his own blood in order that he might give his life in healing service to his fellows! In a world where there are young men like that there is still hope.

The church assesses its future in terms of the realism and sacrifice with which it determines to plant the cross of Christ in the heart of the world. If the church is true to this great commission it may have much to suffer but it will have nothing to fear!

The only thing that can be assumed from these actualities—and other research and glimpses into the lives of other ministers coincide—is that the pastor who is essentially successful, is the fellow who always has his desk piled high. True, he cleans it up every two or three months, but eventually it will pile up again until its next quarterly cleaning. It isn't because the pastor is a poor businessman nor because he's not tidy—but it is because he's so much of a businessman that he hasn't time for the niceties that include secretarial work—he's too busy supplying service and help to his church members.

Blackballed

A Ministerial Confession

by J. W. G. Ward

Here is tragedy indeed. Tragedy and shadows. Life does not always run on an even keel for preachers and when troubles come, they seem to come in battalions. Dr. Ward's wise counsel helps this man as it has so many others.

Your helpful advice in "Church Management" emboldens me to submit my problem to you. I must be frank in order that you may understand the position. You may regard it as unwise, but while I was still in seminary I was married. It was not very long before I discovered that my young wife had very little understanding of, or sympathy with, the church and its ministry. That was not wholly her fault perhaps, for I have already admitted that I made a mistake in marrying before I had finished my training. As time went on I found we were drifting apart. An illegal operation against which I stoutly protested, but about which my wife defied me, meant the culmination of our troubles. I grant that I was to blame for being angry and for what followed, but I think that I had some justification. That is not all. Please do not think that I am unjust in blaming her, because I have conceded that I was grievously in the wrong as well. But she commenced to vilify me in the church. Her criticism extended to certain people there. At last my board, expressing their regard for me and the work I had done, said that the position was such that they could not tolerate my wife any longer, and therefore they must ask me to resign. This is a sordid as well as sad story, as you will agree. It may be, however, the means of safeguarding some of our younger brethren in the ministry.

We were divorced. During the two years necessary for the decree to become final, I kept company with a fine girl to whom I had confided my troubles. We were married three days after the decree was granted. My denomination took such a serious view of my re-marriage so soon that I resigned. I now find that I cannot obtain reinstatement or even admission to another denomination to which I have applied. My character is above question. My record in the work is satisfactory. But because I married a second time so soon, this is apparently a heinous offence, and I find myself



Dr. Ward

barred. What can I do? I am not equipped to teach, for I lack an A.B., and my business experience is nil.

* * *

WE are extremely glad that you felt that you could write to us about the grave situation in which you are placed. But before we address ourself to your problem, let us say one thing. Your letter is a striking refutation of a statement made to us recently. We were speaking at the commencement exercises of a given seminary. Several men spoke to us of the interest with which they read this page. But one advanced the opinion that the cases with which we dealt could not possibly be genuine! He thought they were merely the imaginary difficulties of fictitious men. We wish he could read your letter in full, and note the poignancy and heartbreak with which you write. He would then realize that this confessional gives men what they sorely need: a means of discussing their trials with someone who cannot embarrass them by meeting them afterwards face to face; and also the melancholy satisfaction that their experiences may serve to keep some brother minister from similar situations.

Yours is a sore heart, and we sympathize with you in your desperate plight. Obviously, the primary mistake you made, and from which your troubles began, was in marrying that girl before you completed your seminary course. Why men should want to se-

cure the prize before they have finished the race, why they feel they are being ultra-clever by taking time by the forelock, is one of life's mysteries. It goes without saying that no student can do justice either to his studies or his future career when he allows his interests to be divided, or assumes responsibilities which tend to rob him of his incentive.

However, that is water over the dam. The second mistake was in your choice. Indisputably, this was not the type of wife you ought to have selected. Unless she was a superb actress, or you were inordinately dull and lacking in common sense, you should have discerned that she had little genuine interest in your work as a minister. The subsequent reproaches that you put your work first and her second would not have been voiced had she had a sincere love for Christ and had the heart of the matter in her. Yet again, that is gratuitous counsel at this stage of events. It is not intended, however, for you, but for our brethren who have still the choice of a partner to make. As we have previously said, no other factor, under God, has as much to do with the success or failure of the minister as his wife. We feel that you had no other course than to object decisively to the operation of which you speak. Then her open criticism of your church people made the position untenable. We are not surprised that you were compelled to vacate your charge. Therefore, things being as they were, it does not seem that you had much choice in letting her go out of your life. She would otherwise have been a greater obstacle to your usefulness than you are finding now. Further, you must not think that we are scolding you. You have been frank in admitting the fault was partly yours, and not only has your repentance been sincere, but also you have paid dearly for your share in the matter.

Then again, we can quite understand your feelings of loneliness and dejection. When one's dreams vanish, when the castles of hope lie in ruins, it is a tragic happening for any man. That would account for the attachment you formed with your present wife during the two years' intermission. Yet, to all the unhappy missteps which had been taken, how could you be so indiscreet

as to marry this second girl three days after receiving the final decree?

Knowing how some church people feel about these things, and the intolerance and lack of understanding which others display, surely you ought to have used better judgment. People do not always have the full facts on which to base an opinion, but that does not prevent them from expressing their views with considerable candor. They may have some unreasonable ideas about what the minister ought or ought not to do. Yet we cannot condemn them altogether. Like Caesar's wife, the man of God must be above suspicion. The fact that they set such a high standard of life for us is indicative of the esteem in which they hold the sacred office we occupy.

All that ought to have deterred you from taking this step. If it does not seem too brutal, you were literally asking for trouble. There is enough which is unavoidable, heaven knows. That is why we should do our utmost to look at a given course from every angle before we embark on it. Another six months would not have been too great a sacrifice to make in order to ensure happiness and peace of mind. To have waited for a time would certainly have averted the harassment which you are now facing. But once more we must crave your indulgence. We are not condemning you for what cannot now be helped. Our object in stating our opinions at length is that, out of your misery, we may perhaps erect a warning signpost for others.

Now we are all on your side in deploping the opposition which you have encountered in trying to secure another pastorate, and to rehabilitate yourself as an accredited minister of the church. Can there be any other ground for such antagonism? Your previous parish seems to have thought highly of you. If your conscience is clear, then we cannot understand why the fact that you were married so soon after your release from your first wife should effectually bar you from the holy ministry or place a ban on your work. That shows an intolerance and a bigotry, not to say spitefulness, which is hard to reconcile with the spirit of him who forgave the sinful woman and condemned her accusers. We feel sure that the majority of your brethren would agree with that. Nay more, they would express their indignation in no measured terms. No wonder that we are sometimes regarded by the outsider as punctilious and pietistic Pharisees, whose devotion to divinity is in inverse ratio to their humanity. Though we speak with the tongues of men and of angels, and have not love,

The Saga of the Organ Pumper

by Charles L. Zorbaugh*

WE who were once pipe organ pumpers are a dwindling fraternity. Like the Grand Army veterans we see our numbers reduced from year to year. Unlike the veterans, who know new wars will bring fresh heroes to take their places when they are gone, we are aware that the profession we served with perspiration, if not with honor, is retreating from the scene. When we are gone there will be none to succeed us. These modern pipe organs, run by electricity, contain no dark chamber in whose dimly-lit quarters, while the congregation rises to sing, a youth bends to the pumping of a bellows, sweltering in heat without benefit of ventilation, and overjoyed if the minister, hastening on to the sermon, announces the third and fourth stanzas are to be omitted.

Yet there must be many of us still living, and if we were to gather for a national encampment there might be hundreds of us to march in the street parade. Indeed there was mention in the papers the other day of the Guild of Former Pipe Organ Pumpers with a membership of more than one thousand men from all over the United States who have adopted as the motto of their lost cause: "Pump for the Wind Is Fleeting." I do not know if the guild has a chapter in my town. If not, I shall feel impelled to seek out a few of these veteran heroes of old perspiring hours, and start one.

In one of the English cathedrals one discovers in the belfry corner how the bell ringers, old and new, perpetuate the spirit of an ancient fraternity among themselves with pictures and legends that exalt the virtues and exploits of the more celebrated exponents of their art. Why should not a pipe organ pumper show as much spirit as a bell ringer? Are not the great organ tones in which the voices of the congregation meet and blend in the *Te Deum* as much to the honor and

glory of worship as the chimes that ring from the belfry tower? For my part, though I cannot claim to be an unbiased judge, if bell ringers and door keepers in the house of God think themselves happy and worthy of respect, those of us whose dripping unseen toils made possible in the old days the rolling thunders of the pipe organ are not to be forgotten when the honors are passed around.

Among pipe organ pumpers, as among bell ringers, there are degrees of virtue and both common and extraordinary exploits, so that we have our own aristocracy of members of the craft who have risen to special eminence. To have pumped through an ordinary church service is no great matter even on the hottest night, for three hymns and an anthem by the choir in the course of an hour could hardly be called noteworthy. Our true exploits were on such special occasions as a concert, an oratorio, an evening of the Messiah during Christmas week, when the pump had to be kept going to heroic lengths of endurance, and a pumper might be called upon for a final summoning of his powers like that of Horatio at the Bridge.

Such an exploit fell to my lot on a sweltering August night in Council Bluffs, Iowa, when I was the pipe organ pumper in the Congregational Church, of which the Rev. Cyrus Hamlin was pastor. His brother-in-law, the celebrated Lyman Abbott, editor of the Outlook, was preaching for him that day. The morning service had passed off with no special tax upon my powers. Evening came. The evening service began. There were the usual hymns after the voluntary, a particularly ambitious effort by the choir in honor of the visiting preacher, and the postlude whose dying strains told me my toils were over for the day. With what relief I turned to escape from that dark superheated chamber only a for-

*Presbyterian minister, East Cleveland, Ohio.

we are what? Sounding brass! And even though you had yourself been guilty of some misdemeanor of which you had repented, such an unforgiving and hyper-critical attitude cannot be justified in those who profess to follow the Saviour of a sinful race.

However, that does not lead us to any practical solution. We suggest that, what you cannot do directly, may perhaps be accomplished by indirect

means. If you have not been allowed personally to present your appeal to the official board of the denomination, surely, if your statement of the case is strictly accurate, there is some man who believes enough in you to press for an honest and thorough scrutiny of your request for reinstatement or admission.

If that is not practical, are you neces-
(Turn to page 26)

mer pipe organ pumper will know.

Fancy, then, my unhappy surprise, my dismay, when I was about to close the chamber door behind me I was met by a messenger sent round to tell me to keep right on, we were to have an unexpected treat, Lyman Abbott, who was himself an organist, had consented to play for an hour for those of the congregation who wished to remain and hear him, and was about to take his seat at the console and begin.

Better to have known at the outset what lay before me than to be caught as I was fleeing, and be returned like an escaped prisoner to my dungeon! I was in for it. There could be no getting out of it. Weary, and already drenched to the skin with the pumping I had done, I went back to the bellows like some poor galley slave under the scourge, and pumped on and on while Lyman Abbott discoursed sweet music at the organ, the strains of which as they floated back to me were only an aggravation of my misery.

When at last ordeal was over and I emerged, dripping and exhausted, someone took thought of me and introduced me to my tormentor. Lyman Abbott and I shook hands, he the celebrated preacher and editor, I the galley slave, the pipe organ pumper.

We never met again, he and I, until many years later when, happening to be dining one evening with a couple of friends at the City Club in New York City, I noticed two men at a table nearby, one of whom I recognized as Lyman Abbott. As we rose to leave, I introduced myself to the famous man as the hot, plagued, perspiring boy who pumped the pipe organ for him on that August night in Council Bluffs.

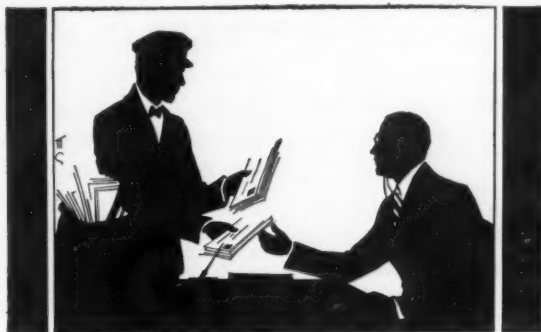
Whether this exploit of mine will be thought by the Guild to be worthy of special honor I do not know, but I set it down as evidence that I am entitled to membership in good and regular standing. I, too, know what it was to toil at the bellows, driven by one insistent command: "Pump for the Wind Is Fleeting."

PACIFISTS TO FAST

Chautauqua, New York—The Fellowship of Reconciliation, an organization of religious pacifists meeting here in 25th annual conference, has issued a call to all its members to give up one meal each week as their "pacifist witness against war." At the same time the F. O. R. urged its members to observe a total fast on the day designated for draft registration.

The Fellowship asked that all money saved through fasting be used to help speed American food-ships to Europe on a "peaceful invasion of hunger-blockaded lands."

We See by Our Mail



THAT the Methodist Church of Lyndhurst, New Jersey, is sponsoring a war refugee in its community. He is an Austrian of culture, skilled in athletics, trained in advertising and textiles and looking for good connections here. This is a real Christian service which other churches should emulate.

* * *

I have always been interested in the ingenuity with which some Bible students can do their interpreting. One of the engaging themes has always been the anti-christ of the book of Revelation. Here is one of the latest ways to make Hitler the beast.

According to the Bible "his number is sixty hundred, three score and six (666). Get the right key and the solution is easy. In this instance the key is: 99 plus the numerical value of the letters in the name. That is A equals 1; B equals 2, etc. Let's use this key and apply it to Hitler.

H—99 plus 8	107
I—99 plus 9	108
T—99 plus 20	119
L—99 plus 12	111
E—99 plus 5	104
R—99 plus 18	117
Total	666

* * *

This reminds me of another war puzzle which is supposed to be somewhat prophetic. It is called "Who Wins the War." The key is the third letter in each one listed.

Mu(s)olini
Hi(t)ler
Ch(a)mberlain
Da(l)adier
Wh(i)ch
Wi(n)s

Of course this one was better last fall. Some of the principals have been eliminated by the change of events. So will Hitler be and a new anti-christ will arise.

Of course the secret of the numerical method is to find the key. Here is the formula to secure that. First, add up the numerical values of the letters in a name. Take "Leach" for example." That is easy addition for they total just 29. Subtract 29 from 666. The result is 637. Since there are five letters in the name we divide the 637 by 5. The answer to this gives the key which is 127 $\frac{2}{5}$. Now if you will add 127 $\frac{2}{5}$ to the numerical value of each letter in the name "Leach" you will find that you have 666 or the sign of the beast. Try it on your own name; perhaps it will not be necessary to deal in fractions.

* * *

One of the stories we have recently enjoyed tells of the young lady who was told that her older sister was going to marry an obstetrician. "O goody," she exclaimed, "now we can all get our glasses free."

* * *

The Golden Rule Foundation is sponsoring a Pan-American effort to aid the war sufferers throughout the world. A program which provides for international cooperation in the program was approved by delegates to the recent Pan-American conference held in Havana, Cuba.

A new paraphrase of the golden rule was evolved to sell the idea. It is:

"Whatsoever ye would that others should do for your family if you were killed in battle, your family bombed from home and driven into exile in a strange land, you were an innocent victim of financial reverses, unemployment and economic maladjustment; yea even so or more for one or more of the millions of war orphans, widows, refugees and exiles of Asia and Europe or for the underprivileged children of the unemployed in our own land. For this is the law and the prophets."

* * *

That Robert E. Speer is the chairman of a national sponsoring committee (Turn to page 20)

Effective Discipleship

*A Sermon by A. Dawson Matheson**

Stand fast in the Lord—Philippians 4:1.

IT was in the city of Philippi that St. Paul began his missionary labors in Europe. Partly on this account, but more especially because of the loyal, generous character of its members, he had always a peculiar affection for the Philippian Church. Only from this one congregation had he consented to accept gifts of money—which fact was proof of their devotion and of his trust.

The letter to the church at Philippi was written by the veteran apostle from his Roman prison. Yet his concern is not with his own misfortunes, but rather because of their anxieties. He is acutely conscious, as Dr. E. F. Scott points out, that as a church they are laboring under a sense of depression. They are suffering persecution from without and dissension among themselves. And besides, those Jewish enemies of Paul, who had followed him

everywhere he went doing injury to the churches, had been active here too, causing doubts to arise in the minds of some. But these antagonists had not shaken the loyalty of this, St. Paul's favorite church.

We can imagine the satisfaction which this assurance gave to Paul. "Rejoice in the Lord always" he bids them, "and again I say rejoice." He gives them to understand that the difficulties which they are suffering will pass over, if only they will hold steadfastly to their faith and endeavor sincerely to carry out in their daily lives the teaching of Christ. So, across the distance that separates them, he flings in love this word of cheer and challenge which is our text, "Stand fast in the Lord my dearly beloved."

No message, it seems to me, is more necessary in this day in which we live than this message of encouragement to hold fast in the Lord. Other ideologies than that which attaches to the gospel of our Saviour, other doctrines of life, other faiths clamor for acceptance by the masses of mankind. Because some of these carry a little truth they are all the more treacherous and liable to deceive. But the way by which they lead is the way of death. And for that reason there is imperative necessity laid upon the church to declare the everlasting gospel of Christ—for it is the way of light and life and love. Men must be exhorted to stand fast in the Lord, for there alone is safety in a day of unusual trial, and there alone is effectiveness in living in a time when so much effort appears to be futile.

"Stand fast in the Lord."

I

Our text is a call to courage. Do you remember the thought in Sir James Barrie's famous rectorial address to the students of St. Andrews? "Courage is the thing," he said. "All goes if courage goes. What says our glorious Johnson of Courage: 'unless a man has that virtue he has no security for preserving any other!' We should thank our creator three times daily for courage instead of for our bread, which, if we work, is surely the one thing we have a right to claim of him. This courage is proof of our immortality, greater

even than gardens 'when the eve is cool.' Pray for it. 'Who rises from prayer a better man, his prayer is answered'."

Do times of difficulty summon courage from the depths of the human heart? Then such times are upon us. 'God be thanked who hath matched us with this hour,' cried Rupert Brooke as he set his face toward the Dardanelles, there to give his life for king and country. Twenty years have passed but the ancient enemies of human progress—tyranny, intolerance and hatred—are rampant again. And we, men and women, and our sons and daughters must rise up to meet them.

And this, my friends, stands as the deepest secret concerning courage—it is born in fellowship with the unseen God.

It has now passed into the tradition of the race that when Sir Ernest Shackleton and his two companions were fighting their dreary way through cold and wind and snow, back from the south pole, they somehow became conscious, each of them, of the presence of an unseen companion; and that knowledge brought courage to their hearts. You know, when men are down to the raw of life, with just a limited amount of food, and just so much protection from the merciless cold, and with no way of escape from one another or from anything, and they have just to keep slogging on and on, then there are a great many things that do not seem to matter very much. But they recognize it then as a matter of infinite importance if somehow they know that the Eternal has not forsaken them, and that, unseen, the Christ is walking by their side. And Sir Ernest wrote in his journal: "any record of our journey would be incomplete without some reference to those things which are very near to our hearts."

Today, as anxieties and fears flood the earth, we who believe in God and who are disciples of Jesus Christ are called to be courageous. He is with us who promised "I will never leave thee nor forsake thee." And in that assurance we press on along the journey of life.

II

Again, our text is a summons to vision.

England's greatest poet of nature, William Wordsworth, in his verses "To

We See by Our Mail

(From page 19)

tee for the American Bible Society which is seeking to raise an emergency fund of \$150,000 to provide scriptures for those countries usually supplied by foreign Bible societies which are now at war.

* * *

Lewis R. Brown, minister of the United Presbyterian Church, West View, Pennsylvania, uses this dismissal at the grave. Following the benediction there is a pause for silent prayer and then he says:

"Friends, you may depart in peace, comforted, strengthened and sustained by the love and peace of God which passeth all understanding."

* * *

The recent executive order changing the date of Thanksgiving brings to the mind of Ralph L. Myers of Bridgeton, New Jersey, the experience when Franklin D. Roosevelt visited the Navy yard, Charleston, South Carolina, in 1913 or 1914. During the trip to Charleston the assistant secretary of the Navy discovered that he would arrive after sundown, making the gun salute impossible. Was he dismayed? Not in any way. He simply sent a wireless message to the Navy yard asking that sunset be delayed until some time after his arrival. This little matter was apparently taken care of to the satisfaction of all.

*Minister, Chalmers-Wesley United Church, Quebec, Canada. The sermon was originally preached before the fifteenth annual meeting of the Ottawa and Montreal Conference.



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a Skylark" sets forth the two aspects of vision as beautifully as that can be done. In the first verse he asks a question—

"Ethereal Minstrel! pilgrim of the sky!

Dost thou despise the world where cares abound?

Or, while the wings aspire, are heart and eye

Both with thy nest upon the dewy ground?"

It is a question that at once touches the imagination, and describes the life of the bird. Then in the closing lines he characterizes the skylark as

"Type of the wise who soar, but never roam;

True to the kindred points of Heaven and Home."

The thought I am anxious to develop is that in all true vision there always are the kindred points of "heaven" and "home." Vision is at once towards God—otherwise it could have no permanence, and towards man—otherwise it could have no meaning.

The late Charles Silvester Horne in his *Romance of Preaching*, makes a comparison between two great figures, Athanasius and Chrysostom. He says, "If I may make the rough distinction, Athanasius preached more about Deity,

and Chrysostom more about humanity. Chrysostom, I think, knew men better, and Athanasius, I think, knew God better."

No man can have true vision—the sort that will help him to stand fast in the Lord—unless he can see into the heart of things where God is, and also out to the needs of his fellowmen.

The clearest vision of God is through Jesus Christ, who reveals him as a father caring for his children, who is not indifferent to the sufferings of man whether of body or of mind, who sets great value upon the gift of love, be it only the giving of a penny or a cup of cold water, and who is ever willing and ready to respond to the suppliant's cry, "God be merciful to me a sinner."

But then, no man can really have a vision of God such as Jesus gives him without knowing that the implications of that vision must work their way into all the areas of life—the family, the community, the nation, the world. Man must think about his brother. He must put on, as Paul says, "bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearance, forgiveness, charity."

On the one hand there is the vision

of the Eternal God—and "where there is no vision the people perish." On the other hand there are the duties, simple or far-reaching, that fill up the common day.

Professor B. M. McConnell of Boston tells a story about something that happened in a rural community in Maine, which I would like to repeat. The home of an old couple burned to the ground one night, leaving them homeless and penniless. The pastor of the church to which they belonged—who was a woman—went out and got together the money necessary to rebuild the house and barn, and did it in the name of the congregation.

As the house was being finished it was found that a little money would be left over. The minister went to the old lady and said to her, "Is there something else we can put in the house for you, something you have always wanted and could not afford?"

The eyes of the little old lady brightened and she said, "Yes there is: all these years I have stood over the sink in the kitchen facing a blank wall, which has hidden the most wonderful view of the White Mountains. As I

(Turn to page 23)

The Church of Our Saviour 530 Fullerton Pkwy., Chicago

Lo, there was a churchman that did boast early and late in praise of the fine missionary work done by his church. And he sang of Cathay and Kamchatka and of nearer states and dioceses. Yea, sang he even of wards and precincts hard by, where the LIGHT of FAITH had been enkindled. But seldom was he seen in his own church. For that he was too busy or too tired. Or his feet hurt. Or his head. Or it was too hot or too cold. (Let George Do It!) But the parish was Fresh Out Of Georges. And when strangers came to church seeking the LIGHT of FAITH, they looked around then tiptoed away. For they thought they had horned-in at a small private party. And soon no more strangers came. And the mission-minded churchman moaned, just his being at church might have made members and contributors (yea, even to missions) of many who went away because so few were there. He never stopped to think that the BEST missionary work he could do would cost him nothing but a little time on Sunday.

NUMBER 5

The Church of Our Saviour 530 Fullerton Pkwy., Chicago

THERE were three men. And one took his wife to Niagara Falls and each day she went forth from their lodgings. And stood by the brink of that majestic work of God. And gloried in contemplation of the brink of beauty given to mankind. But he went not. Instead he betook himself to the kitchenette, where, holding aloft a glass of water and tipping it, he watched it trickle to the sink below. For, said he, is not this water, even as that is water? Does it not fall even as that other? And I walk six steps in my carpet slippers whilst she trudges six weary miles to watch the self-same thing! And another worked day and night to invent tasteless capsules to be gulped down in place of food. For, said he, what matters taste? Swallowing is the aim and end of eating. Good food and the art of cooking? BAH! And the third is a Christian who worships God in his office, at his home, in fact everywhere except in church. If you ask him, the first two men are a trifle cracked.

NUMBER 2

The Church of Our Saviour 530 Fullerton Pkwy., Chicago

VOTE FOR YOUR REASON FOR NOT GOING TO CHURCH

then let your conscience (below) be your guide.

- ☐ 1—It's too far away.
☐ 2—I was out late last night and I'm sleepy.
☐ 3—I want once this month, year, decade, century, eon.
☐ 4—There'll be enough of a congregation without me.
☐ 5—Just LOOK at that cloudburst! pea-soup fog! blizzard! monsoon! tornado! hurricane! typhoon! waterspout! avalanche!
☐ 6—(Anything else you can think of.)

The Voice of Conscience

- 1—As far away as downtown, eh? Hail pioneer!
2—You mean "logy." You need the air, the stimulation and the refreshment and you jolly well know it. You'll sleep better tonight.
3—Sure! And suppose everybody else feels the same way?
4—Sex you!
5—And just listen to that still small voice!!!
6—Write your own ticket for this one... or better still come along and tell it to the Rector. He thinks he knows all the answers. You will win \$10 plus a set of the Encyclopedia Britannica if you can stump him (plus the experts on the Information Please program).

NUMBER 4

The Church of Our Saviour 530 Fullerton Pkwy., Chicago

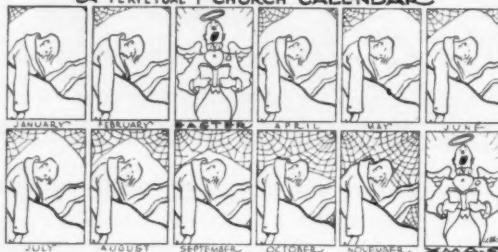


"Beg pardon sir. Aren't you in the wrong church? Easter was last Sunday."

NUMBER 12

The Church of Our Saviour 530 Fullerton Pkwy., Chicago

A PERPETUAL ? CHURCH CALENDAR



NUMBER 9

The Church of Our Saviour 530 Fullerton Pkwy., Chicago

Believe It or Not

WHEN the Public Utilities stop sending bills And the Telephone Company opens its tills, Inviting subscribers to "Come, help yourselves!" When Prayer Books and Hymnals are born on the shelves; When words such as wear and repair and renewal Are sounds without meaning; when Air is our fuel; When all of us mortals (the clergy included) Can thrive on a diet completely de-fooded; When Harlem's Divine becomes Bishop of Rome; When a President's born in each citizen's home; When Chamberlain, Hitler, Daladier and Stalin Resign from their posts and elect Gracie Allen; When Santa Claus comes on the Fourth of July And no little child ever wants to know "why?"; When ev'rything's given and nothing is sold, And the family coffers are flowing with gold From the eggs that are laid by the good Easter Bunny;

THEN Churches will function without needing money.

NUMBER 6

The Church of Our Saviour 530 Fullerton Pkwy., Chicago

Lo, it came to pass in the Year of OUR LORD 1940, that many thought, whether the years had become, instead, more and more, years of almost anything else but OUR LORD. For the forces of irreligion and anti-Christ were rampant in all the world. And the Christian army came seldom together and many never even manned their posts in the church. Which is THE RECRUITING OFFICE OF ALMIGHTY GOD. And one of these was baptized and confirmed a Christian and he said, Still he said, and this he believed too: I would do everything I could to help the Cause of My Faith. But a host of doubters and men-on-the-fence who knew not which side to join said of this Christian: Behold, we never see him go to church. So he must be one of us... a NEUTRAL. And the PAGANS counted him as half a vote for THEIR SIDE!

NUMBER 3

The Church of Our Saviour 530 Fullerton Pkwy., Chicago

Lo, there was a Rector. And one of his Vestry came to him and said: Why don't you have your sermons printed in book form? They are honeys! And the Rector made answer that he was sure they were not that good. For the Rector was modest. So modest that this card was sent out over his protest. And I mean protest! Then the Vestryman pondered. For he has spent his life in service to words. Big words, little words, singing words, biting words. And he has heard and read sermons by masters of THE WORD itself. And he marveled, part in bewilderment, part in dismay, that clear and sparkling crystals of thought so simply spoken that no child could miss their meaning, their teaching and their comfort are lost to all but a faithful few. That men and women in hundreds pass the church, unaware that they are missing sermons that their grandsires would have journeyed hours to hear. But most he marveled at those who are aware yet stay away.

NUMBER 7

The Church of Our Saviour 530 Fullerton Pkwy., Chicago

Lo, there was an Episcopalian. Who had joined the church at Easter 1939. And he went thereto every Sunday thereafter until Christmas. And the number of his churchgoings was forty. Then came to him others, saying proudly: Fie, novice! For we Episcopalians go to church only at Easter and Christmas, whilst you, in nine months have completed twenty years of churchgoing according to our fashion and reckoning. So he took thought unto himself in this wise: If, in 1940 I marry and the next year have a daughter and when she is about eighteen she marries and has a son, then can I stay away from church until I take my grandson to be baptized at Easter 1960 and still will my record of churchgoing be as perfect and flawless as those others. And so it was. And many did likewise. But, alas, when they took each his grandson to be baptized, where do you suppose the church had gone? RIGHT! But we don't like to use the name of that place on a card that those grandchildren might see.

NUMBER 1

The Church of Our Saviour 530 Fullerton Pkwy., Chicago

THERE is a drama which has been presented in many large cities. It portrays the unselfish love of a whimsical old man for his grandson. Their mutual devotion frustrates death, for a time. Their forthrightness exposes bigoted intolerance and derides hypocrisy. Hundreds of thousands have seen On Borrowed Time on stage and screen and have left it with a warm glow in their hearts. There is a real-life drama which is presented for you, newly, each week. It offers the unselfishness of a Father and a Son. Their Devotion does not frustrate death. It conquers it. Their forthrightness does not expose bigotry and intolerance. It abolishes them. And the Son uttered the first and most devastating denunciation of hypocrisy. The words of this drama are thousands of years old. And as fresh as tomorrow. The music is as ancient as a shepherd-king picking it out on his lyre; as modern as the newest musician who reverently composes it. Millions upon millions, through the ages have gone forth from this drama not merely with a new glow in their hearts but with new hearts and with souls gladdened and refreshed. There is much, much more than this, but as a drama, this will suffice. For their theater seats, thousands in New York paid \$3.30 to see On Borrowed Time. If many paid that much for seats at this other drama, it might prove disastrous to the blood pressure of the Rector.

NUMBER 7

This is the clever publicity used by the Church of Our Saviour (Episcopal), Chicago, to wake up sleepy members. Frederick L. Gratiot is the rector.

Effective Discipleship

(From page 21)

have worked I have thought of and longed for that view. Could you put in a window in the kitchen over my sink so that I can see the mountains as I work?" And the window was put in.

To my mind nothing could have been more truly "Christianity-in-action" on the part of that community than standing by to help the poor old couple in their need and rebuilding their house for them. But that old lady needed the window in her kitchen. She needed it right over the sink where she worked. She needed to see the mountains with their strength and their wonder, green in summer, white in winter—peaks pointing upward, every suggestion being in the direction of God.

Yes, true vision is two-fold: and to such vision our text summons us, "Stand fast in the Lord."

III

Finally, these words challenge us to consecration.

There is nothing in the world like being committed to a great cause—that is having as the background of life a deep and sacred purpose. That was what was in St. Paul's mind when he wrote his letter to the Christians at Philippi.

Willa Cather brings out this truth most effectively in that exceedingly fine work on old Quebec—*Shadows on the Rock*. The scene is placed in the home of the old apothecary, Monsieur Euclide Auclair, and his daughter, Cecile; and they are entertaining their honored friend, Father Hector Saint-Cyr. When the meal is about over, the Auclairs tell the priest their secret plans for themselves and for him, namely, that in the autumn they will return to France, and that soon after he is to follow them in order to become a professor rhetoric again.

Father Hector smiled, but shook his head, "Ah no! Thank you, but no. I have taken a vow that will spoil your plans for me. I shall not return to France."

Auclair was amazed at this reply. "But when my wife was here you both used to plan." "Ah, yes. That was my temptation. Now it is vanquished. Listen, my friend, no man can give himself heart and soul to one thing while in the back of his mind he cherishes a desire, a secret hope, for something very different. You, as a student, must know that even in worldly affairs nothing worth while is accomplished except by that last sacrifice, the giving of oneself altogether and finally. Since

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10-40

I made that final sacrifice, I have been twice the man I was before."

Some time ago Dr. Paul Hutchinson was reviewing a book. It was not a volume which he counted great. And he attributed its weakness to the author's inability to make up her mind as to what book she wanted to write. "Immersed in oceans of material," he says, she never quite decided which one of three books this was to be.

How different it was with the apostle. "This one thing I do. I press toward the mark for the prize of the high calling of God in Christ Jesus." Gloriously did Paul himself answer the challenge set before him by the risen Christ—whom he had met on the Damascus road.

And, my brethren, you and I are called to a like immortality. Edward Markham wrote of Lincoln:

"And when he fell, in whirlwind he went down
As when a lordly cedar, green with bough
Goes down with a great shout upon the hills
And leaves a lonesome place against the sky."

Fellow ministers of the gospel, fellow members of the church of Jesus Christ, the times are calling us to courage. All about us, in the world is fear. But, for the Christian, there is such a reality as the peace of God which passeth understanding. We are being summoned to vision first towards the eternal God, to whom the writer to the Hebrews addressed the words in awe and reverence, "Thou remainest"; and then toward our fellowmen whose cries come to us from the poor at our door, the non-Christian in his blindness, the refugee in his despair. We are challenged to consecrate ourselves to the service of all that is just, right and true. Even as Elijah set before ancient Israel the choice "If the Lord be God follow him, but if Baal then follow him," so is there set before us the alternative upon which hangs the issue of life and death.

Prayer

Almighty God, who is the Source of all power, give us strength wherewith to meet valorously the tasks and the responsibilities of our time. Oh Thou, who art the Fountain of all true inspiration, grant unto us that we may receive a heavenly illumination, and be ever enabled to discern between the false and the true. Our Father, who hast revealed Thyself to us in Jesus Christ, fill us we pray Thee with that same Spirit that was in Him, that we too, with gladness, may consecrate ourselves to the service of our fellowmen and to the honoring of Thy Holy Name. These things we ask of Thee through Jesus Christ our Lord. Amen.

Newspaper Publicity for Rural Churches

by J. A. Earl*

THE "gospel" means good news. Publicity pays. A Methodist minister, I know, advertised in a Sunday newspaper for thirty-five Sunday school teachers. The advertisement, with an editorial write-up, resulted in getting thirty-five teachers in two weeks and an increase in attendance of two hundred.

Outside of personal work, the best form of publicity for the open-country church is newspaper publicity, for seventy-five per cent. of the people, who read, read nothing but the newspaper. The news column is better than paid advertising and its free.

Contrary to common opinion, the small or circuit church can get as much newspaper space in the dailies as the large church, if the small church has an interesting program and knows how to write in newspaper style. In proportion to size the small church can get much more space than the large church.

The three churches on my Methodist circuit are from eight to thirteen miles from the city. One is in a town of six hundred, the other in a village of fifty, and the third is in the open-country. The country church gets more space in the news than the largest churches in the largest city in the state. This country church was given three full columns in one issue. At another time it was given a full-page streamer headline. In three years the pictures of these churches have appeared ten times with good stories. They were on the front page three times. One of them was given a three-column picture on the front page. These have not been sensational stories but largely history and special programs.

As a result of this publicity for special services our congregations double, treble and sometimes quadruple. Loose collections increase likewise. Strangers from distant states read about these churches in the paper and drive out to our services.

For most rural churches the cost of printing and distribution of publicity material is prohibitive. But newspapers will print the material and give it added weight free. You get more from the newspaper for what you put into it than anything I know. For a postage stamp and a little thought and work the newspaper will deliver to the

doors of thousands of people important announcements concerning your church and its program.

Most preachers need to learn the difference between news and preaching. Burying a cat is not news. But I learned that burying a cat in a coffin in a family lot in a K. of P. cemetery was news. As a country correspondent I once mentioned that a Methodist maiden formally buried her thirteen-year-old cat as described above and the next day the daily paper came out with the cat story on the front page in big headlines.

A study of what is news and how to write it will repay anyone interested in church publicity. Make friends of newspaper men and women, especially church editors. Learn the policy of your local paper. Type all material, double space it, and leave plenty of margins on four sides; get it in in plenty of time. Furnish the paper with copy but do not tell them what to print. If it has news value, they will print it and beg for more. Never complain because the paper will not print everything you write.

Newspapers like material relating to anniversaries, history of the local church, prominent biographies and special programs and meetings. If written in an interesting way, many newspapers use sermons on Monday. They should run from two hundred to three hundred words. I seldom have a sermon thrown in the waste basket, even if I send one each week. The newspaper, where I live, increases the number who get my message from one or two hundred on Sunday to from two to ten thousand on Monday. Lincoln's Gettysburg Address contained only two hundred and sixty-eight words.

News writing is good for a minister. It helps him to speak the language of the common people. It can become a source of great joy and profit. Church members like to read about themselves and their church and its activities.

The country church that gets in the news is no longer isolated. Newspaper publicity gives needed recognition to good country churches and pastors. Every good church needs more publicity. The best and cheapest way for circuits to get publicity is to supply the dailies and weeklies with write-ups of what is going on and what will take place.

*Pastor at West Liberty, West Virginia.

Dual Character of Churches

By Arthur L. H. Street

AN incorporated church society has a dual character, in the sense that it is a legal entity and also a spiritual entity. The corporation presents the legal aspect, and the congregation the spiritual element.

The New York Supreme Court for New York County had occasion to point out this double character of incorporated churches in the case of Walker Memorial Baptist Church vs. Saunders, 17 N. Y. Supp. 2d, 842.

Pursuant to actions taken by the trustees and deacons of plaintiff church corporation, a corporate meeting of the members was held, at which the pastor was dismissed and certain members of the church corporation were expelled. They were found to have failed to account to the trustees for funds unauthorizedly collected for the purchase of a new building.

In a suit to enjoin the pastor and the expelled members from exercising any function in behalf of the corporation, the pastor asserted that ecclesiastical procedure, rather than statutory procedure, should have been followed in trying him.

The court decided that, ordinarily, denominational procedure governs the dismissal of ministers in New York, but that, under statutory exceptions, this rule does not apply to Baptist churches. It was decided that a Baptist pastor is an "officer" or "agent" within the statute giving corporation power to appoint officers and agents; that since there was no by-law limiting the power or removal the power to appoint included an unqualified power to remove; and that the church corporation had a right to remove the pastor, in this case, a corporate meeting of the members duly called.

Likewise, it was decided that the pastor's codefendants were subject to dismissal as corporate members for their violation of duty to the corporation, by failing to turn over to the trustees funds that should have been so turned over. But the court observed:

"It should be borne in mind that no attempt was to disfranchise those defendants as members of the church itself; the corporate members present at that meeting merely severed the defendants' connections with the corporate body as such.

"The two bodies are separate and distinct from each other, * * * and the action of one of those bodies, ordinarily, could have no effect upon the members of the other."



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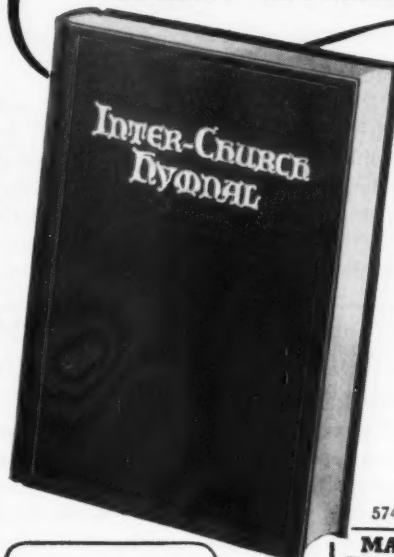
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Preachers' Kids

by Agnes Howell Montgomery*

That high school senior started something. Mrs. Montgomery carries it on. But she leaves the conclusion to you.

THE problem of being a preacher's kid is a difficult one. The other night I overheard a high school senior holding forth on the subject to a group of clubmates. "They're all alike," she said, "these preachers' kids, I never met one yet who wasn't either an angel or a hellion." The group laughed spontaneous approval.

I went on my way wondering, "Is that true? If she's right preachers' kids aren't normal, are they? Something ought to be done about them."

Let's take a good square look at the preachers' families we know and see where the clan is heading. Physically our kids aren't so different from other people's progeny. Taken by and large they're no better but one couldn't honestly say that the ecclesiastical mixture is any worse.

But shouldn't they be better physically? That's the basis on which they are rated by other kids. Being a sissy isn't so bad for the banker's or baker's little boy, there are the fine toys and sweet cakes that balance the budget, but somehow it's fatal for the preacher's kid to be a perfect lady, it puts the whole profession in the red. Neighborhood gangs and playground pirates make snap judgments which are likely to live on forever and bear strong influence on their future attitude towards religion. Not only that, but the P. K. himself, cause notwithstanding, has a much happier and more abundant life when he can struggle his way



through with the best of them.

Those of us who try to protect and enrich our children's characters by keeping the folds of our cloth around them are sure to reap sickly growths, which have not had sufficient exposure to sun and air. Grafting is a beneficial process to more than one kind of fruit.

Why not let the natural grace and goodness of parsonage rearing get a healthy grafting of rough and tumble streeterianism. Then not only will we have stronger, braver, more competent and self reliant preachers' kids but we'll have preachers' young men and women who possess an understanding and appreciation of human nature invaluable to them in whatever vocation they pursue. The way to know humanity is to get out where it is and learn by living.

Preachers' kids need a certain amount of exposure to evil, like the earth needs wind and rain. Plants grow by friction not protection. That doesn't mean to force evil upon your children, but let them learn to take the bitter in their stride with the sweet. The valiant and honorable are those who achieve virtue, not have it thrust upon them. The preachers' kids who are "too good to be true" are enemies to the cause.

Let's keep our kids in circulation, make them normal. Let them participate in all kinds of sports, competitive skills, accomplishments. Let them learn to do anything any other child can do and do it better. Mamma's darling, who is such a little gentleman, grows up to be too much of a gentleman to hold a job, get a wife, or do anything at all that requires initiative. Isn't it embarrassing how nobody wants to marry a preacher's son?

Looks

There is one way in which some of our children differ physically from other children. It's in appearance. "Looks." Sears and Roebuck puts out a little number, thousands of people

Blackballed

(From page 18)

sarily bound to one denomination? There are others to whom a man of earnest purpose, of high character, and unblemished record might be of the greatest value. Why not approach the district superintendent of one of these other bodies, or, better still, have some friend put forward your application? And until some way out is found, realizing that you must obtain support for your family, why not canvass the social agencies in your city, or the personnel department of some industrial corporation for a staff appointment? You

may find some congenial work which would tide you over until your ministry can be resumed.

Whatever you do, do not permit these trials to embitter you, to rob you of your faith in the divine providence, or to crush your spirit. Now is the time to apply your own teaching and some of your most eloquent pronouncements to yourself. You have frequently told other people to put their trust in God; now you have the chance of trying out that counsel for yourself. You have advised them to take life's reverses as a challenge to greater effort and to indomitable courage; now you can prove

to mankind that nothing can get the Christian down. Above all, keep your own life right, and nothing can really go wrong. With your head high, your chin up, and a resolute purpose in your heart, you will yet win through. Remember, through Christ, you are bigger than anything that can happen to you. And in after years, you will be able to look back with thankfulness for the spiritual development which this tragedy, rightly faced, can afford. We are heartily sorry for you, even though we do not know you, and we hope our discussion of your case will give you new heart to battle on and to forge ahead.

*Mrs. Frank W. Montgomery, Nescopeck, Pennsylvania.

buy it up. Dozens of different types go in for the same style garment but our preacher's kid is sure to be one who should never have ordered that particular style. While other wearers look as though they'd just stepped out of a bandbox, the preacher's kid is sure to look like he had just stepped out of the missionary barrel. It's not only the style of their clothes, but the hang of them, the way they get themselves together, their hair do's or didn'ts, their necktie twists, the way they settle their hats over their ears, or on the back of their heads, brim turned up all round, as though they'd just been hit by a cyclone.

Don't let your kids suffer along under the delusion that they are beautiful because they're clean and covered. Encourage them to know something about color harmonies, lines, ensembles, new slants in clothes. It isn't so much what she wears as the way she wears it that gives a girl her rating among people who know. And those people who know are not vicious sinners waiting to put wrong ideas into your girl's head, but the Better Homes and Gardens Club groups who believe that beauty is a contribution to society.

Rural manse mothers, yours is the task of upping country parsons from the funny cartoon class into "what the Christian gentleman is wearing." This doesn't take money nor brains, all that's required is a close scrutiny of your family's type, slim Sue, fat Frank, big Bertha, tiny Timmy. Look them over carefully as to ears, spectacles, hips and joints, then dress them to cover their defects and bring out their charms. The Ladies' Home Journal has grand little booklets out on this subject for a dime, and it's money well invested. After you learn how to dress them attractively, post yourself at the door when they go out and see that nobody slips by without your official O. K. Then you'll have all the other mothers in town saying, "I wish I could make you look like the minister's little one," instead of, "Oh, dear, take it off, quick, it makes you look like poor little Prissy Preacher."

Nobody is going to condemn your boy or girl for looking stylish. The criticism is all the other way. And rightly so, with a loud Amen. Is there any special piety in looking drab, dowdy and passe? Why can't we be good and go to heaven even though we do know what the score is down here.

"You'll corrupt the morals of every parsonage in the land, you half wit," I can hear the bishops think. "You'll ruin the children, make them vain, worldly proud. You'll arouse envy and malice among the laity, stir up all sorts

of parish problems. Don't you know the minister's family daren't be too well dressed? His flock resent such a show of worldly corruption."

Well, listen to me, since this is a free country, to date: There's more than one way of corrupting morals, and more than one type of person open to corruption. I'm thinking there wouldn't be so many hellions among preachers' kids if there hadn't been such a long dry spell of overhead authority. Invariably the children who go the limit when they're out are those who are getting their first taste of freedom.

Parsonage children have an obligation to look attractive. The flock want to be proud of their leader. They don't like to have to cross the street to avoid acknowledging their seedy down-at-the-heel shepherd in front of their well-dressed friends. Neither do they want him snickered at, nor nudged about, when he arrives on a scene. What's more, no normal, intelligently observant preacher's kid wants to be shunned, ignored or plainly avoided because he doesn't look right in the picture, and can't meet his contemporaries on their own social and physical level. Many of them are, however, having just that done to them, and they know it, and suffer because of it. But what can they do about it? The church has always held that preachers' kids must look and act thus and so. So let us open our eyes to the danger of corruption from within. Preachers' kids are not born hellions, they have it thrust upon them by the church fathers. Of course there are a few other elements involved, like heredity, from their mother's side of the house, of course, and a much too encouraging egging on from certain types of parishioners who gloat over ecclesiastical hellions.

Social Competence

Preachers' kids ought to be provided with social competence and physical fitness so that they will have confidence and pride in themselves. And be a pride to the cloth. They'll never become leaders if they're kept wrapped in dilapidated cellophane and marked "Fragile," "Handle With Care."

We, in this parsonage, are giving our two little girls piano lessons, art appreciation and Bible literature for the good of their souls, but the dancing lessons they take are to shape up their spindly little legs. To teach them to carry themselves as though being a Christian were something to be happy about. But it's more than legs. Interpretive dancing has revealed to our cherubs the abundant meaning of, "Whatsoever things are true, whatso-

(Turn to page 29)

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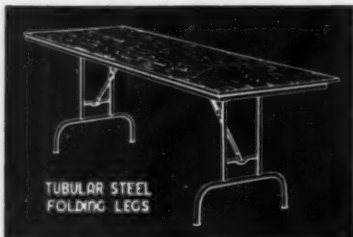
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The Dedication of a Pulpit Desk

The Methodist Community Church of Englewood, Colorado, recently received the gift of a pulpit desk. It was dedicated through the use of the following service which was prepared by the minister, Ronald E. Terry

THE ORDER OF SERVICE

(Let the people remain seated.)

The Minister shall say:

Dearly Beloved, we learn from the Holy Scriptures that it is meet and right that we should set apart that which we use for the worship of God and dedicate such to religious uses. We are, therefore, now assembled for the purpose of dedicating this pulpit desk to the worship of God and to the service of mankind.

The Lord is in His holy temple.

LET ALL THE EARTH KEEP SILENCE BEFORE HIM.

I saw the Lord sitting upon a throne high and lifted up; and His train filled the temple. And one of the seraphim cried unto another, saying,

HOLY, HOLY, HOLY, LORD GOD OF HOSTS: HEAVEN AND EARTH ARE FULL OF THY GLORY. GLORY BE TO THEE, O LORD MOST HIGH. AMEN.

(The Reading of the Holy Scriptures.)

(Hymn, "Fairest Lord Jesus.")

Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom.

HOW THEN SHALL THEY CALL ON HIM IN WHOM THEY HAVE NOT BELIEVED? AND HOW SHALL THEY BELIEVE IN HIM OF WHOM THEY HAVE NOT HEARD? AND HOW SHALL THEY HEAR WITHOUT A PREACHER?

The Scripture readeth, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

(Let the people stand.)

With a sense of deep humility and with a devout gratitude in my heart, therefore, to this congregation, representative of the members and friends of this Church, on behalf of those who have made it possible, and in loving memory of him who inspired the gift, I now present this pulpit desk to the Sanctuary.

WE, THE PEOPLE OF THIS CONGREGATION, REPRESENTATIVE OF THE MEMBERS AND FRIENDS OF THIS CHURCH, DO NOW, HEREBY, RECEIVE THE PULPIT DESK, A MEMORIAL GIFT, TO OUR SANCTUARY, FOR THE WORSHIP OF

GOD AND THE SERVICE OF MANKIND.

To the proclaiming of the good news of the Gospel of Jesus Christ,

WE DEDICATE THIS PULPIT DESK.

To the reading of the Scriptures, and the interpreting of the same with understanding,

WE DEDICATE THIS PULPIT DESK.

To the inspiring, awakening, and comforting of the souls of men, that the people may be fed with spiritual food,

WE DEDICATE THIS PULPIT DESK.

To the proclaiming of the social gospel of justice and human brotherhood, to the declaring of the missionary message, and to the heralding of peace on earth and goodwill to men,

WE DEDICATE THIS PULPIT DESK.

To the proclaiming of the new light which shall yet break forth, through the discoveries of science, the increase of knowledge, and the deepening insight of men and women of spiritual vision,

WE DEDICATE THIS PULPIT DESK.

To the glory of God and the service of man in the name and spirit of our Master of Life and Lord of Death,

WE DEDICATE THIS PULPIT DESK. AMEN.

(Let the people remain standing while the Choir sings "Therefore with angels and archangels . . .")



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Preachers' Kids

(From page 27)

ever things are pure, whatsoever things are lovely. . . ." Because to do aesthetic dancing at all, they're bound to "think on these things." To them feeling religious and feeling dancey are the same thing.

I'm afraid we've been breeding too many mice in our manses. In our effort to have "good" children, we've weeded out all goodness but morality. We want them to be examples to the community. Well, unfortunately, a great many of them are. Examples of the terms sissy, highbrow, goof, misfit, hellion, angel.

So what? So quit raising them that way. Let them get out and mix with the herd. They may pick up a few hair-raising ideas and phrases (you might be able to sell them to your barber) but it's doubtful that the words will have any meaning for the child. If he's so bright that they do make sense, then he can be talked out of adopting them for his own use. The quick insights and skills he acquires from contact with other children will more than make up for the few evils involved. This naturally doesn't mean turn them out wholesale into the gutter for the delight they'll get out of wallowing in mud.

Social Responsibility

If there is any field in which the manse proper can make a real contribution, it is in turning out boys and girls who are a vital social asset. Young people who put sweetness and goodness into other people, instead of taking it out of them. I was shocked the other day to hear an old friend of mine saying, as she pointed to a closed door in her house, "John's (not the right name) mother lives in there. We almost never talk to each other unless it's to pass something at the table. We don't get along together." "Glory, that must be hard on you and John," I said. But she merely shrugged as though it weren't bothering her too much. And she had been one of the brightest girls in college. It was the stern discipline and emotional suppression of her German upbringing that made her attitude possible.

Surely a preacher's kid would never be guilty of an attitude like that. We've got to turn out kids who can get along with all the queer, unlovable, illiterate, unbeautiful characters in the world, because they understand and appreciate everything human.

A well-rounded personality such as every preacher's child ought to have, requires more than a religious background. Unkind as it may sound,

mighty few of our parsonage products are personality plus types. Perhaps we're too inbred. From kindergarten to college our children are surrounded by one type of education—religious. They go to religious camps, religious seminaries or prep schools, and end up in religious colleges. This doesn't give them the healthy diversity of powers and accomplishments they will need to meet life in all its versatility. If not, now, when they start homes of their own and become responsible for the formation of other types of children. Let's not breed out all vigor and virility, leaving the children overbalanced with piety and decorum. For humanity's dear sake let's breed preachers' kids with a little color, life, spark. Joy distillers, children who laugh out loud and aren't afraid. Who know something to talk about, and spill it, who have a fault or two and are not ashamed of it.

Broadly speaking, the run of the mine preachers' kids are going to have to live in shabby, poorly furnished, inadequately equipped homes most of their youth. They should be taught early how to make the best of things and do it cheerfully. They say Abraham Lincoln was underhoused, under-

(Turn to page 32)



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National Christian Mission Uses Proven Technique

THE National Christian Mission, which touches a large number of cities, this year is using as a basis of its work the well proven technique of home visitation. From one of its announcements we glean the following. It will be helpful to those communities not visited by the mission which may wish to put on some kind of cooperative program through its own efforts.

Purposes of the Church Loyalty Crusade

1. Reclaim inactive members. About fifty per cent of the members in the average Protestant church seldom or never attend church services. It is as important to reclaim these inactive members for Christ and the church, as it is to secure new members.

2. Revitalize the spiritual life of the churches. Regular worship helps each member to be true to the higher ideals and principles of Christian living. If all Christians regularly attend the Sunday worship services, the membership will "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

3. Increase church attendance. The Protestant churches average about twenty-three per cent as many people present at the Sunday morning worship services as there are members of the churches.

4. Good Christian fellowship. Many members have had no visitors from the church, except during financial canvasses. Some members are lonely and crave church friendships. Members of the church should be better acquainted with one another. A friendly visitation will contribute toward good fellowship. A religious visit may secure participation in a great religious program.

5. Prepare each church for the National Christian Mission. Twenty-two cities have been selected as mission centers. Ten per cent of the church members will be working to create interest in the mission during September. All members in these centers will be given personal information with the request that they cooperate in the program of the National Christian Mission when it comes to their community.

A Church Loyalty Visitation Is Needed

There are more members of the Protestant churches today than at any previous time. Christ and his teachings continue to appeal to all classes of peo-

ple. Through the various forms of evangelism, more people are making Christian decisions and uniting with the church, than ever before. The membership has been growing, but there has been a gradual decrease in church attendance.

A decrease from thirty-two per cent to twenty-three per cent has occurred during the past twelve years in the per cent of attendance at morning church services. The writer directs visitation endeavors in all sections of the United States and serves an average of about twelve hundred fifty churches per year. An actual count of the attendance has been made on Sunday mornings. Twelve years ago, about thirty-two per cent of the average local church membership was present on Sunday morning. Since then there has been a gradual decline. It is now about twenty-three per cent.

The National Christian Mission de-

sires to furnish an effective program to increase regular church attendance and reclaim inactive members.

A Friendly Visit

Be friendly. If you are friendly, you will make friends for Christ, the church and yourself as a result of each visit. A friendly atmosphere should prevail during each interview. We should use Christ's technique—he was friendly. Little children came to him and he blessed them. He held a child in his arms. When you enter a home, take an interest in the family, pay particular attention to the children. Talk with them. Find out their names. You may observe flowers or some object in the home which you can admire. Your appreciation of the children or anything in the home, immediately creates a favorable environment for your visit. If you are cheerful, you will be more

"ABOUT THE ONLY LIGHT
THAT IS GETTING THROUGH
THESE DAYS IS COMING
FROM RELIGION!"



THE ANSWER

welcome, make a better impression and achieve larger results.

Visit "Two by Two"

We cannot improve on Christ's method of sending out the seventy—two by two. The following are some reasons for going two by two:

Each visitor has more confidence because the teammate shares the responsibility of the visit. If one visitor has nothing to say, the partner leads the conversation, and a pleasant visit is enjoyed.

A congenial companion furnishes good fellowship and strengthens the morale of his partner.

A team of visitors receives a better hearing because it is easier to turn down one person than two.

The thinking of two people is directed toward the prospect. The second personality adds strength and helps to secure a favorable decision.

Gaining Entrance Into a Home

The visitors call on members of their own congregation and are very welcome in the homes.

"We are making friendly calls on members of our church and will be glad to come in for a brief visit." Or, "We are from the ----- Church and have come to make a friendly call."

The friendly greeting and approach is usually made while being seated. Immediately explain the reason for the call so that the conversation will be held to the purpose of the visit and larger results will be secured. Do not talk about the war, the presidential election, the economic situation or other current topics. State the purpose of your visit at once. If this is done, much time will be saved. After explaining the reasons for the call, follow the general outline as given below, until your objective is secured.

Explain the Purpose of the Visit

1. "We are calling on all our members to inform them about the National Christian Mission in which our church is participating. Outstanding national and international speakers will be on the program. When the mission comes to our community, we want each member of our church to hear these speakers personally and listen to their great messages over the radio." (Each pastor will give his visitors brief information about the speakers, dates, meetings and radio program.)

2. The church loyalty crusade is the first part of the National Christian Mission program. Visitors from hundreds of churches throughout the United States are calling also on the members of their churches today. We, along with thousands of others, are making two requests of each member namely:

(a) Next Sunday, October 6, is

"World-Wide Communion Sunday."

Members are asked to attend the communion service in their own churches next Sunday morning. During the communion service, each person is requested to re-dedicate himself to Christ and the church. We want all of our people to share in this communion service which will be observed around the world. In this time of hate and conflict, Christians need to do all they can to maintain an unbroken Christian fellowship around the globe.

(b) Each member is requested to attend at least one service of worship each Sunday this autumn, beginning on October 6.

Give Three Reasons for Regular Church Attendance

Each team is requested to use three reasons in each visit because members need information about regular church attendance. One reason with a quick response may not be sufficient to create a religious atmosphere. Three reasons used in a friendly visit usually create a favorable religious atmosphere which helps to secure the decision for regular attendance. All visitors may well remember Christ's promise—"Where two or three are gathered together in my name, there am I in the midst of them."

The visitors may use three of the following four or any other reasons:

I. Revitalize the Spiritual Life of the Church Membership

Public worship is necessary to the spiritual life of the church. Corporate worship, with its hymns, prayers, scripture, gospel message and Christian fellowship, is essential to spiritual life and growth. Worship makes us conscious of God's presence. If weak, we look to God for strength; if a mistake has been made, we ask his forgiveness. We leave the church stronger in faith to face the problems of the week, and in a Christ-like way.

If all of our people attended the worship services regularly, there would be a quiet revival of spiritual life throughout the entire church membership for, "They that wait upon the Lord shall renew their strength."

II. The Religious Training of Children

"A little child shall lead them." The religious training of children is the most effective appeal to reclaim inactive families. No team should leave a home where there are children, without stressing the importance of religious training and the Christian home. A father said, "We do not feel competent to give our children religious training and we are not taking them to church; our kiddies are being reared like pagans; something must be done." Do not hesitate to emphasize cooperation

(Turn to next page)

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Christian Mission Technique

(From preceding page)

with the church in religious training of the children.

Sunday morning should be kept sacred for religious training and worship, in order to give God and the church a regular place in the family life. No matter what others do, automobile and other pleasure trips should never take the family away from church. These trips can be made in the afternoon, or at some other time. The regular attendance and loyalty of parents will encourage the children and young people.

The parents' attitude makes it easier or harder for their children to live successful Christian lives. Parents who neglect church attendance can expect their children to be careless in attendance and church interest. When children are small they can be sent to church and they may go without raising questions, but when they become older, parental example speaks louder than advice. It is better to say, "Come to church" rather than say, "Go to church."

III. Example and Influence

The regular attendance of all the members would crowd the church building, encourage the minister, and contribute toward the enlargement of all church activities. The new enthusiasm created in the church would be a splendid inspiration to the entire congregation. There is no inspiration in empty pews. The most expensive piece of

furniture in any church is an empty pew. A revitalized church will serve the social and spiritual needs of the community more effectively.

Your presence encourages the church. Some members may think, "I am only 'one' and 'one' does not make much difference." But there are many 'ones' and they make a large group. Each one is responsible to God and his fellowmen for the influence of the "one" life he lives. Everyone present encourages the church and the minister to greater endeavor.

IV. World Conditions

So large a part of our world is at war. Hatred is organized and on the march. Nations are crumbling. People in warring countries are homeless, helpless and hungry. There is suffering everywhere. Sin is doing its deadly work as at no other time in the world's history.

Democracy is challenged everywhere. In some lands, it has given way to ruthless dictatorships. What has happened elsewhere, may happen here, unless America is awake and ready to serve and live sacrificially for freedom and liberty that inhere in democracy. It will take more than airplanes and guns to defend our democracy. It will take a moral and spiritual regeneration of our citizenship throughout the nation. A spiritual mobilization is needed!

The church was never more necessary than now. Every member, in this time of spiritual emergency, needs to be

Preachers' Kids

(From page 29)

clothed, undernourished, and didn't know it. Well, he wasn't a preacher's kid. Anyhow old Abe probably did know it but had what it takes to live it down.

We ought to train our children like that. Able to get along anywhere, under all circumstances, able to do anything. Especially how to work and how to mix with all kinds of people constructively.

One of the unhappiest, most warped, carped, ostracized preachers' kids I ever knew was the graduate of a very "snooty" college. If the Ladies' Aid was meeting in the parlor, this kid would make it a point to stroll through the hall smoking a cigarette on a long holder. She swore fluently in ordinary conversation, snubbed everybody on general principle and only went to church when she'd thought up a new way of shocking the parish. Her father went to an early grave. When and if the girl ever goes into matrimony . . .

Hers was an extreme case but she

has hundreds of little cousins all over the conference. For instance there are the preachers' kids who just can't tolerate anybody who says "ain't." They instinctively recoil from people with glass eyes, wooden legs, goiters or pimply faces. They think well enough of somebody until they get a card from the hapless one, starting "Dear Friend." That finishes it. They can eat fish with lemon, but if there's only vinegar, ugh! They can't bear being nudged, winked at, or picked over by well-meaning finders of hairs and lint on clothing. They hate tapioca and anybody who says it to them is out.

Preachers' kids can't afford to be like that—fastidious, snooty, finicky. In fact, who can afford to when there are all kinds and shapes of people to be dealt with? And we all want to be loved and be happy.

That Senior Club girl who started all this about preachers' kids being hellions or angels, didn't know all of them. But, if you've read this far, do be a little more careful about raising your next baby.

faithful to Christ and his church, in order to keep the church strong, and to help combat evil forces that are unleashed and running rampant across the world. Empty pews are no answer to the present world situation.

Christianity has the answer to our present world situation. It is a time when every Christian needs to be faithful and regular in church attendance; to stand up and be counted; and join hands with others in propagating the Christian faith! Our only hope lies in this direction.

Secure the "Church Loyalty Covenant" Signature

1. Hand card and pencil together to the prospect and say: "Please read the 'Church Loyalty Covenant' card which we are asking each member to use." Most of the members are ready to cooperate and sign immediately, but if the prospect hesitates, he may be informed: "We are making this request of each member. We have signed already and desire your cooperation also." (The pastor and visitors should sign the "Church Loyalty Covenant" card before any calls are made.)

A faithful member may say: "Why do I need to sign? I attend regularly." If only the careless members were visited, some would be embarrassed because they had been singled out as delinquents. A national movement for the entire church makes it easier to approach and secure the commitment of the careless members. The cooperation of faithful members is an encouragement to others.

2. Members who are not willing to cooperate, usually make an excuse for not attending church. Do not accept any excuse, but continue to visit to remove whatever stands in the way. Some may say that they are so busy that they do not find time to go to church. But one usually has time to do the things which he desires to do if he wants to do them badly enough. Surely anyone can find time for at least one hour of the week in the House of God.

3. After removing excuses, try one of two additional reasons. If the prospect wishes to return the "Church Loyalty Covenant" card unsigned suggest, "Please keep it" and proceed with your visit. After he is convinced, or when God's spirit appeals to his conscience, he has the covenant card and a pencil in his hand to commit himself.

4. Inquire if there is any difficulty in the way, if the prospect is not willing to cooperate. You may be in a better position to help your prospect, if you know why he lost interest. He may not like someone in the church, or perhaps he did not agree with a sermon, or something happened in the choir,

Sunday school class, or some other auxiliary organization of the church, that did not please him. Be a sympathetic listener when people talk about their troubles. They feel relieved after they have given expression to their difficulties. Then you may suggest: "The Christian attitude is to forgive and forget. If you stop attending, your own religious standards deteriorate, your example before your children is not good, and the church is weaker without you." Our loyalty should be to Christ and his church. Members and pastors come and go, church organizations change, but the church of Christ lives on forever. We should not attend church simply to please some member or pastor, or to hear a sermon, but we should go to worship God. Encourage disgruntled members to forgive and forget the past and make the future what it should be. Make all those visited feel that they are wanted and needed and that there will be a genuine welcome for them. Insist upon their cooperation in the Church Loyalty endeavor.

5. Secure the commitment. If any members state that they are no longer Christians or good church members, say: "There is a welcome for you at our church next Sunday. God needs you, the church needs you, and you need the church. Rededicate your life to Christ when you take communion at church next Sunday morning; take up your prayer life and church attendance where you left off, and proceed to make good."

Please observe the three items on your "Church Loyalty Covenant" card—"communion" next Sunday, "I desire to renew my loyalty to Christ and his church" and "I will endeavor to attend at least one service of worship each Sunday." Say, "I am sure this appeals to your conscience as the right thing to do. As an indication of your intention, fill out the card, and be in the church service on next Sunday morning."

Closing the Visit

If you are not able to secure the cooperation and signed card, then suggest that you have other calls to make and must be going. When you arise to go you might say: "We know that you will give this matter your prayerful consideration between now and next Sunday. We hope that you will yet decide to be present at the World-Wide Communion service. We will look for you and will be glad to see you next Sunday morning." Just remember that Jesus did not secure every person whom he interviewed. Remember the rich young ruler. Be optimistic, be cheerful, do your best, and leave the results with God.

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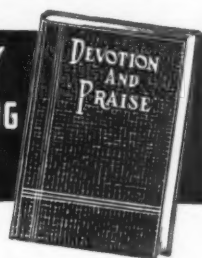
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Friendship Spread Brings Funds

by Martha S. Atkinson

THE Woman's Auxiliary of the church is often confronted by money problems. When church parlors need renovating, linoleum or a new stove purchased, the resourcefulness of the women is challenged for extra funds. One church* solved just such an extra money problem by means of a friendship spread.

A committee of three bought two and a half yards of thirty-six-inch width unbleached muslin, cut it into twenty eleven-inch length squares. From the same amount of powder blue percale,

*Knox Presbyterian Church, Berkeley, California.

twenty circular pieces, six inches in diameter, were cut. Next, a small circle, one and one-half inches wide, was severed and discarded from the center of each blue piece. Blue circles were then carefully basted to the middle of cream-colored squares, ready to be appliqued with matching blue thread.

The aid of twenty energetic church women was easily enlisted. Each promised to complete a square. Her work consisted in, first: writing her own name lightly in pencil in the small cream-colored center, then etching it in with the blue thread. Second: appliqueing the circular blue piece to the square.

An Imaginary Bazaar

by Elizabeth Williams Sudlow

DOES the mere mention of a church bazaar call forth a chorus of groans? It did in one group where it was proposed as a means for raising badly needed funds for a special project, and then someone had the brilliant idea of holding an imaginary bazaar. As it was finally developed in St. Stephen's Episcopal Church in Coconut Grove, Florida, these are the plans: A letter was sent every member of the congregation and friends who might reasonably be expected to attend any of the church activities, and enclosed with the letter was an envelope and statement; both are self explanatory. The result of this imaginary bazaar was that several hundred dollars were added to the treasury.

The Letter

Dear Mrs. Green:

Bazaars have been the standby of all organizations of women for many years whenever there was a need for funds for special purposes. Our church is no exception. We need money and we are going to have a bazaar. Your patronage is most earnestly solicited. The enclosed statement will explain what we wish you to do toward making this bazaar a success. We are counting on your help.

The Envelope

Please enclose the statement and your contribution in this envelope, hand it to any member of the Woman's Auxiliary or place it in the church offering plate. Thank you.

The Statement
IMAGINARY BAZAAR UNDER
AUSPICES OF WOMEN OF ST.
STEPHEN'S EPISCOPAL
CHURCH

WHERE? At your desk in your own home.

WHEN? Any time during the next week.

WHY? To help fill our empty cash box.

May we count on your help in making this bazaar a grand and glorious success?

Just fill in the blank spaces, then send us the amount of the several items marked.

Estimated cost of running car back and forth to the bazaar \$.....

Price of NON-existent tickets of admission.....

Money for sideshows NOT visited.....

Money for articles NOT bought from booths NOT built.....

Money for afternoon tea NOT consumed.....

Money for odds and ends, such as THANK OFFERING for the savings of wear and tear on nerves and temper.....

Value of time you would have spent in making article or articles to donate to a bazaar.....

Money you would have spent to buy articles to donate to a bazaar.....

Special thank offering because you are privileged to participate in this unique enterprise.....

Grand total \$.....

P. S.—Everything about this bazaar is imaginary EXCEPT THE NEED FOR MONEY.

Third: carefully dividing the material outside the circle into segments by means of radiating lines, like the spokes of a wheel. Most squares were divided into forty spaces; some into thirty-two. Every line was then to be etched with blue thread.

These things completed, the square was now ready to make money. Each space between was to be sold for ten cents, or more. A purchaser would write his name lightly in pencil in the space, and the maker of the square would etch it in with the blue thread.

The spread created enthusiasm, and many demands for name spaces. Outsiders as well as church members became interested, bought spaces for themselves, and for relatives. Children from the Sunday school were eager to purchase a place for their names. Some wanted their pets included, dogs and bantams, so Mitzi, Spotty, Pam and others appeared beside those of their owners. A few folk had their names on several of the squares.

Care was taken to arrange names with as much uniformity as possible. Long names were placed in sections radiating toward corners, short ones on the smaller areas.

A period of three months was allotted for completion of squares. When finished, they were most attractive, and they averaged a clear profit of four dollars each.

The woman's group then met at the church, sewed two-inch width bands of blue to tops and bottoms of squares, fastened them together with long strips of matching blue. The spread had four squares across and five in length. Wide sections of blue finished each side and end. No cotton was used for the inside. A blue back was sewn on, and it was bound in cream color.

At an evening dinner, to which the whole congregation was invited, the spread was exhibited, and auctioned. It was purchased by a group of men composed of some of the church elders, trustees and deacons. They paid twenty-two dollars and fifty cents for it. Later they presented it to the pastor and his wife for a Christmas gift. The friendship spread cleared \$102.50.

The following spring, the same quilt project was carried out by a small country church†. Their colors used were bright yellow circular pieces and yellow matching thread on unbleached muslin. It was called the "sun burst quilt," and was beautiful when completed. While it did not carry as many names as the friendship spread, when sold, it brought the church women a clear profit of \$68.00.

†Cupertino Union Church, Cupertino, California.

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According to the report the number of Sunday services conducted by the 137 army chaplains and the total attendance at each were as follows:

Sunday Masses (Roman Catholic), 2,629; attendance, 395,178. Morning worship, 4,534 services; attendance, 392,046. Evening worship, 2,258 services; attendance, 373,291. Sunday school, 4,418 services; attendance, 278,882. Bible classes, 888; attendance, 22,899.

Of a total of 4,123 religious services conducted throughout the year at military establishments by civilian clergymen, 1,414 were Protestant services attended by 66,056 persons; 2,340 were Catholic services with 213,171 persons attending; and 369 Jewish services attended by 4,332.

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Announcement: An important book entitled **IS THE KINGDOM OF GOD REALISM?** by E. Stanley Jones will be published next month. Probable price, \$1.50

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The Practice of Religion

The Collect for the Day by Paul Zeller Strodach. The United Lutheran Publication House. 263 pages. \$2.00.

The Seer's House by Robert Nelson Spencer. Charles Scribner's Sons. 151 pages. \$1.50.

These Things Abide by W. E. Sangster. The Abingdon Press. 141 pages. \$1.00.

These three books may well be reviewed together, for while written by men holding diverse theological views, nevertheless, through them "a common purpose runs," that purpose being to give the reader an adequate insight into the high purposes of religion.

From the pen of Paul Zeller Strodach, a minister of the United Lutheran Church, an ecclesiastical illuminator and liturgiologist, comes the first book which seeks to tell the story and to feel the pulse of the soul experiences embodied and voiced in the Collects for the Day of the liturgy of the United Lutheran Church.

Let not those of other denominations get the idea that this volume is of interest only to Lutherans. To any minister who is at all interested in "building worship services" it will prove valuable.

The second book comes from the pen of the Protestant Episcopal bishop of Western Missouri. While in general, sermon in form, the meditations—fifteen in all—partake essentially of the charm of the essay. That they are sermon in form is attested by the fact that they were originally delivered as Lenten talks in various Episcopal churches east and west.

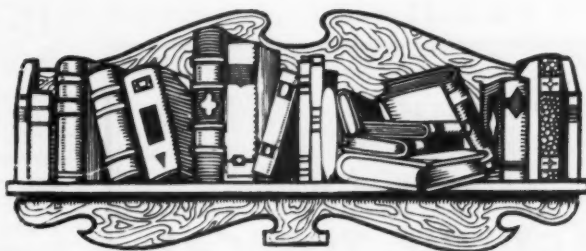
The first series of five meditations, "The Interpreter's House," are built upon Whittier's famous hymn, "Dear Lord and Father of Mankind." The second five, "Where His Flock Rests at Noon," consider the significance of certain "noons" in the Bible. The third series of five, "Speaking Good of His Name," considers the import of certain of the psalms.

The third book, written by an English Methodist minister, provides devotional meditations for dark days. Out of war-time England comes this volume from the hands of the author of *Methodism Can Be Born Again* and *God Does Guide Us*.

In contrast to the writings of some of his contemporaries Dr. Sangster is not dominated by the war, yet, on the other hand, he does not hesitate to show that the war must be taken into account if one hopes to live an original, strong, sound, stimulating and thoroughly Christian life. Throughout the book it is evident that the author has discovered new values and has come to see life in a newer and finer perspective. He has a message not only for his own country which lives steadily under the crushing burden of war, but has also an equally important message for those of us in this country who should realize that no matter how much we insist upon physical isolationism, the ebb and flow of spiritual values is universal and cannot be confined within any national barriers.

I. G. G.

New



Books

The Christian Faith

Love in Action by Edward S. Woods. Macmillan Company. 168 pages. \$1.50.

This book by the bishop of Lichfield bears the marks that it comes from a discerning and sympathetic man. We from the non-liturgical churches can read it to see how profitable it is to follow the events of the life of Christ as outlined in the liturgy. The Advent, the Epiphany, Easter as well as many other events are treated with skill and understanding.

Typical of this treatment is a chapter on the walk to Emmaus under the caption, "The Great Companion." He takes the reference of Jesus to prophecies not in any narrow literal sense but as a key to the course of divine action. Every generation, Dr. Woods declares, suffers from spiritual blindness. We don't see God where we expect to see him and then rashly conclude that he is doing nothing. On the other hand there is every sign that God is at work.

The closing chapters deal with "Christian Discipleship" and are on such timely subjects as "Temptation and Its Conquest," "The Child-like Spirit," "The Worthwhileness of Prayer," "Invincible Faith" and finally "A Christian England." It is a thought-provoking and comforting book to read in these troubled times. Now that the threat of German invasion has centered the attention of the world on England, many will be interested in reading this volume to discover what the leading English clergy were thinking about in the early days of the Second World War. I doubt not that the good bishop is living by the insights revealed in the chapter on prayer, as indeed all of us may to our deep profit. "A Christian England" will give the lie to those who would say that arrogance and pride are characteristic of the best type of English people. It is not arrogant but all very humble and penitent, discerning and fair. It is too bad that such men do not have more to say in the counsels of state. Their ideas, I am sure, would turn out to be vastly more "practical" than those of the diplomats and so-called statesmen.

I. D.

Forgiveness by Paul Lehmann. Harper and Brothers. 234 pages. Price \$2.00.

In the preface to this volume the author states his central thesis as follows: "that the controlling principle of the religion of the Enlightenment has contributed fundamentally to the difficulty in which theology now finds it-

self, and that the revitalization of the preaching and piety of Protestantism depends upon an interpretation of the idea of forgiveness that will be effectively divorced from eighteenth century moorings."

The title of the first chapter, "To Forgive or to Be Forgiven," defines the issue at stake. Is forgiveness in Christ to be regarded as "an unheard of miracle," a central event where man meets God as one who is wholly other, or is it an event meaning something less than that, an event interpreted by the logic of science and philosophy rather than by the "inner logic of faith?" The author then analyzes the influence of the eighteenth century Aufklärung on this central doctrine of Christianity. The effect of the religion of the Enlightenment was to introduce the principle of polarity into the idea of forgiveness. God and man were thought of as at the ends of the same pole, which is reason. Inevitably this pole becomes a ladder which permits of the ascent of man to God, but not the descent and self-revelation of God to man. This polarity "plainly contradicted an ethic of forgiveness, according to which man's existence and his responsibility to his fellows are not self-evident but derived from man's responsibility to God."

The philosophies of Kant, Hegel and Schleiermacher are examined in their relation to the doctrine of forgiveness. Ritschl's interpretation of this doctrine is discussed in considerable detail in the two chapters entitled "Man Wants Forgiveness" and "Man Forgives Himself." Dr. Lehmann finds the principle of polarity controlling the thought of Ritschl to the extent that there is no sharp demarcation between God and man, and divine forgiveness becomes a kind of self-forgiveness.

The remaining chapters of the book contain a critical discussion of Karl Barth's interpretation of the Christian doctrine of forgiveness in terms of "the radical opposition between God and man." Here there is no possibility of self-forgiveness. "Man and God are not in polar but in dialectical relation," and there is a radical discontinuity between them. Man is God's enemy. Forgiveness becomes "the word which comes into man's existence from beyond it as God's free act of grace." It is a paradoxical event which might be represented by the figure of an arc swinging from God to man, never by a relationship of polarity between man and God.

Yet the author is aware of the limitations and inadequacies of Barth's dialectical method, feeling that Barth's theology is in danger of becoming "a

theology above the times." Some of his most recent works and his opposition to Brunner are discussed in the last chapter of the book under the title, "The Crisis of Protestantism."

Some parts of this volume are not easy reading, but it is a significant contribution to the literature of the Barthian movement. The author is professor of religion at Elmhurst College, a member of the Evangelical and Reformed Church, and a graduate of the Union Theological Seminary from which he also received his Doctorate of Theology. There is a foreword by Professor Reinhold Niebuhr who regards Dr. Lehmann "as one of the most promising of our younger theologians."

J. C. P.

The Faith We Live by Albert Edward Day. Cokesbury Press. 256 pages. \$2.00.

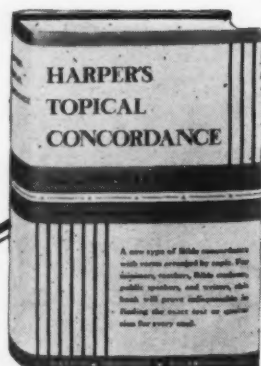
Just as Dr. Day was a worthy successor in the Fondern lectureship at Southern Methodist University to Dr. Edwin Lewis, so also is this book, *The Faith We Live*, a worthy successor to Dr. Lewis's *The Faith We Declare*. Dr. Day has well fulfilled his commission to take up the task which Dr. Lewis bequeathed.

The volume has purposely been written for the laity as well as the clergy. Dr. Day has taken into consideration the fact that many who read the book will be unfamiliar with technical, theological language, and will also have only brief periods of time in which to do their reading. He has, therefore, divided the lectures into short chapters, and the chapters into paragraphs of great brevity for easy reading. Such discussion of theological problems as has been necessary is done in untechnical untheological language as far as possible.

The lectures divide naturally into two sections: the first, seven chapters in length, discusses "The God of Our Faith," interpreting the various portraits of God which men have held, in an attempt to make clear the philosophy of the conception of God on which the techniques of the latter chapters of the book are based. The second section, containing ten chapters, discusses the various techniques one must make use of and attitudes he must assume if he is to have the type of faith which will be in keeping with a true conception of God.

Dr. Day has given lectures on many foundations, but in none of his lectureships has he been more "foundational" in his approach than in this series which is without doubt his best work.

I. G. G.



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Christian Faith and the Spirit of the Age by Clarence E. Macartney. American Tract Society. 236 pages. \$1.50.

Dr. Macartney is a former moderator of the Presbyterian General Assembly and a stout defender of the faith. He has given us in former years a number of books of sermons and Biblical studies which represent a most competent exposition of the conservative school of Christian thought. This volume won second place in a prize contest sponsored by the American Tract Society for manuscripts on the fundamental principles of the Christian religion. It is divided into four parts—on the Christian Book, the Christian Way, the Christian Act and the Christian Destiny. While dealing primarily with doctrine it is not wholly confined to that. There are chapters, for example, on the ethical problems presented by moving pictures and divorce. Dr. Macartney has a clear and vigorous style and is never in doubt as to his own convictions. He is gifted in the use of striking quotations which give proof of his own wide reading. As a whole his book is to be commended to ministers and laymen generally as a worthy expression of the more conservative point of view within organized Christianity.

F. F.

The Faith by Which the Church Lives by Georgia Harkness. The Abingdon Press. 161 pages. \$1.50.

The authoress has the distinction of being the first woman to hold a professorship at a theological seminary, that of applied theology at Garrett Biblical Institute. Already known through former books on Christian themes, particularly her *Religious Living* in the Hazen series, Professor Harkness offers us in this volume her 1940 lectures

at De Pauw University on the Mendenhall Foundation. She defines her purpose as "to try to state in outline the basic and perennial, and therefore the living, convictions of the Christian Church." The titles of the five lectures are as follows: "A World Church in a World Crisis," "By What Authority?", "Jesus Is Lord," "That They May All Be One," "God of Our Fathers."

Under these headings Professor Harkness covers a great deal of ground, compressing a mass of opinion into a very limited space. As a survey her lectures have value, but the reader cannot help asking himself if the result would not have been better if a more restricted theme had been selected. There is no mistaking Professor Harkness' eager and passionate faith and more than most writers she is gifted with a clarity of thought and style, but she has lessened the worth of her treatment by the limitations necessarily imposed by a lectureship. Her personal credo in the last three pages is, perhaps, the most inspiring part of a little volume which carries a glow on every page.

F. F.

The Challenge for Today

Religion Yesterday and Today by Henry Sloane Coffin. Cokesbury Press. 183 pages. \$1.75.

If one had deliberately set out to seek an author for this volume he could have made no better selection than to have induced Henry Sloane Coffin to do it. For if there is one man in America capable of writing significantly on "Religion Yesterday and Today in a Section of American Protestant Christianity" that man is the Brown professor of homiletics and pastoral theol-

ogy, and president of Union Theological Seminary in the city of New York, who, to paraphrase the title of a recent book by Sherwood Eddy, "saw God do it."

Dr. Coffin's volume reviews a half century's evolution of religious thinking. Just fifty years ago Henry Sloane Coffin was a lad of thirteen in the city of New York just awakening to the religious forces about him and beginning to gain something of their significance. Forty years ago he was ordained to the Presbyterian ministry and entered into four decades of parish ministry, preaching and teaching in the metropolis which were to keep him ever alert to the philosophical changes of those years in which security gave way to the uncertainties of the present. These chapters trace the changing religious attitudes, problems, and needs of the past fifty years, and Dr. Coffin has an inclusive and yet incisive understanding of his era and of the one which preceded it.

There are six chapters, or lectures, in all—for this material was first given in lecture form at New York University and later at Emory University. Each section deals with some significant aspect of the religious scene and in each the reader is introduced to the philosophical gamut through which thinking passed from the 1890's to the present. The chapters are: (1) evolutionary science; (2) the divine imminence; (3) Biblical criticism; (4) religious experience; (5) social conscience, and (6) the church.

Through the medium of this book one comes to a clearer understanding of man's spiritual adventuring. Penetratingly the author probes the underlying attitudes and views with a historian's clear perspective and the changing external circumstances. The result is that the reader is well oriented for both a religious and philosophical understanding of the problem which religion faces today.

I. G. G.

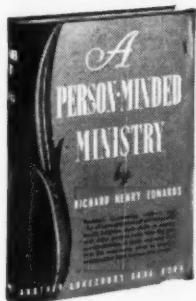
Can Christianity Save Civilization? by Walter Marshall Horton. Harper & Brothers. 271 pages. \$2.00.

Here is another extremely rewarding and thought-provoking volume by Professor Horton of the Graduate School of Theology at Oberlin College. This is not a book for the casual reader, but one which will challenge the thoughtful to "read, mark and inwardly digest" its contents. While the plan of the book was gradually developing in the author's mind during a sabbatical tour through Australia, New Zealand, the East Indies and Siam on his way to the Madras Conference in 1938, most of this volume was not written until the summer of 1939. "In the light of swiftly moving events" he has rephrased some of the passages, but the main purpose of the book remains the same, namely, "to issue a call to religious repentance, and hold out a promise of spiritual rebirth."

Professor Horton believes that Christianity can save civilization, but by this he does not mean preserving it "as it is" or "restoring it as it was." He does mean, however, a "religious rebirth, which alone can inaugurate a new ascending phase of the culture cycle and save what is salvageable in our existing institutions." for he believes that "no existing culture is a satisfactory home

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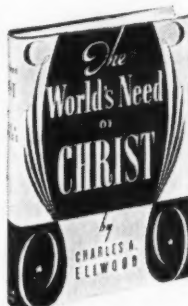
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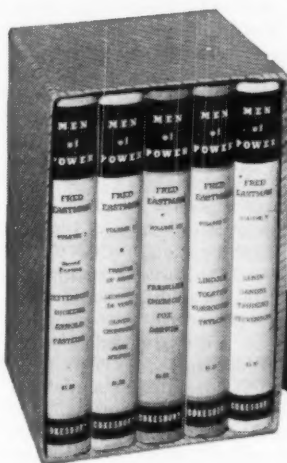
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for the present inhabitants of our planet." The author then proceeds to explore the various resources available for meeting the present crisis in our decaying civilization.

After briefly and discerningly analyzing the concepts of "saving," "Christianity" and "civilization" in the introduction, there is an analysis and discussion of the relations of "Religion and Culture," "Christianity and Western Civilization" and "Eastern and Western Civilization" in the first three chapters. The treatment of these subjects has not been over-popularized, and hasty readers may wish that more time had been devoted to the immediate solution of contemporary problems. However, significant insights may be obtained from an understanding of the role and influence of religion in the cultures of the Far East and from a knowledge of what Christianity has done for western civilization in the past.

The philosophy and strategy of Christianity for the present crisis are ably set forth in the final chapters—"World Civilization and Christian Ethics" and "The World Christian Community: Nucleus of a Christian World Civilization." It is the author's belief that "Christianity can furnish world civilization not only with a religious center—God in Christ—about which it can be organized, but also with a scale of moral values by which its affairs can be peaceably regulated, without constant resort to violence." The distinctive ethical resources of the Hebrew-Christian tradition are analyzed. The chief ethical problems of civilization, i. e., Men and Machines, Economic Justice, the problem of the Individual, the Family, the State, and Nationalism and Internationalism are, in turn, discussed. There is to be found in the last chapter a discerning appraisal of the outlook for the older churches today, as well as a brief survey of the rise of the younger churches and the present ecumenical movement. This chapter closes with a statement of "Proximate and Ultimate Goals of Christian Hope."

The method of Christian eclecticism

which marked some of Dr. Horton's earlier writings is apparent also in this volume. In a characteristic sentence, he pleads, "If you have found any good thing . . . then in God's name hold on to it, whether it be derived from Mohammed, or Mrs. Eddy, or your own observation and experience, so long as it is not at variance with the revelation of God's Spirit in Christ, which is the greatest light you have and the norm of all the rest."

J. C. P.

Three Trumpets Sound by Allan A. Hunter. Association Press. 153 pages. \$1.50.

In this timely book the author so presents the lives of Kagawa, Ghandi and Schweitzer that they become living human beings, not merely names. Through the medium of these intimate biographies Mr. Hunter hopes that we may "gain fresh direction and hope for our own" lives. Surely in a day of political and religious tension this book offers a stirring challenge to our superficial thinking about the world in which we live. Man needs to be brought up short to the tragic fact of human inadequacy, and to the reality of human power when man works with that something beyond himself which he calls God.

The reader smells the stench of the Kobe slums. He holds his breath as he watches the diminutive Kagawa at night; a shining knife-blade, ready to kill him, is clutched in the hand of a crazed drunkard. And Kagawa prays! The reader beholds the little Indian man who, through the sacrificial means of self-starvation, attempted to unite the Hindus and Mohammedans, and who later brings the "untouchables" into closer touch with the rest of Indian society. Again, he lives with the thirty-year-old Schweitzer as he starts anew on a medical career which sends him to the tropical equator and to African fever on the Ogowe River. So well does the author go into the important details of their lives, in so little space, that the reader is led to look anew up his own petty standards and

compromising Christian ideals.

The author has published such books as *Out of the Far East*, *Social Perplexities* and *Youth's Adventure*. He has written articles for current publications. The present book is a stimulating volume about stimulating men, and worth three hours of any man's time.

H. R. L.

Preachers and Preaching

A Person-Minded Ministry by Richard Henry Edwards. Cokesbury Press. 253 pages. \$2.00.

The author has had a very varied experience in Christian work as a pastor, a Y. M. C. A. secretary and, more particularly, as a worker among university students. As a result of his thought and experience he presents in this volume an exposition of Christianity which begins with an interest in people as individuals and develops a point of view dealing with the larger groups and social problems of the world. This approach is indicated in the rather clumsily worded title. Indeed, the author uses many hyphenated combinations of his own coinage which do not have a happy effect upon a reader who is at all sensitive to style, "we-ness," "preacher-organizer," "pastor-case-worker." Nevertheless this tendency does not seriously mar a book most earnest in spirit, richly human in its insight and challenging in its claims. It deals with the old, old story of the gospel from a new point of view. On every page there is evidence that the author has practiced his own preaching and has found in his contacts with people as individuals a reinforcement for his faith and a stimulation for his service. His quotations are many, especially from the poets, and reveal the width and depth of his sympathy. This is a book to be commended to all Christian workers and especially to those who are in danger of being caught up in the wheels of ecclesiastical organization.

F. F.

Highland Shepherds by Arthur Wentworth Hewitt. Willett, Clark & Company. 235 pages. \$2.00.

If it has been three hundred years, as the publishers claim, since a book on rural pastoral theology has been written, then this one is certainly timely. It seems inconceivable, with all the emphasis upon the rural church for the past quarter century, that no one has treated this aspect of the subject. But now that this book has come from the pen and life of this distinguished Vermonter, the job will not need to be done again.

Here is a book which deals in the most specific fashion with the three major functions of the rural minister, the priestly, the preaching and the pastoral. Every phase of these activities is handled in a helpful and scholarly fashion. Weddings and funerals, baptism and holy communion, preaching and counseling—everything is here from the incidental to the indispensable. Its use will be equally profitable in the seminary class and in the study of the man on the field.

It is richly flavored throughout with a salty wit, while it is characterized by such liberal ingredients of homely com-

mon sense that the reader is reminded again as to just how uncommon that quality is. It is illuminated with effective illustrations ranging all the way from rural Vermont to classical antiquity. Something of the cultural richness of the author's own ministry is suggested by his allusions to Tertullian, Thoreau and Tolstoi; to Shakespeare, Scott and Stevenson; and to "Piers Plowman," "Pilgrim's Progress" and "Shadows on the Rock."

Urban readers who think too highly of themselves will be taken down a peg or two without mercy; and any rural brother who feels sorry for himself, because he has had to remain in the country, will have his inferiority complex eliminated by the exalted estimate of his work which is held by this distinguished churchman whose ministry has affected an entire state. Here is a book to be read and studied by young men at the threshold of their careers, by older men whose noonday is being wasted by incipient despair, by still older men who need a perspective for their retrospect—and by all who can profit from the quickening stimulation of a life-giving spirit.

J. D. G.

The Eternal Voice by Leslie D. Weatherhead. The Abingdon Press. \$2.00.

Like many other sermon collections, the first is best. Taking its name from the first chapter, the book represents the general pre-war psychology in an effective manner as only Weatherhead can do. Always geared to the problems of the world scene, he concerns himself with "this bewildering art of living," made especially difficult by England's war preparations and the extremely incongruous task of reconciling the Christian faith thereto. To find reality in the religious life in the midst of the hindrances of environment is the task to which the author unceasingly addresses himself. One of the most intriguing chapters is his description of the work of the City Temple (London) in the matter of spiritual healing. This experiment in mass prayer for the healing ministry of Jesus Christ "the same yesterday, today and forever," is worthy of considerable study by other sane Evangelical churches. There is no reason why the fadists and the cultists should run away with whatever truth there may be in these practices. Coming back to the original occasion for the book, namely: the secret of listening to "The Eternal (Still, Small) Voice," we find Weatherhead taking the cue from the Oxford Group again by urging the resolution of our problems by resort to a higher wisdom than our own and heard only through the "inner ear," as Stanley Jones calls it. This may be the resort of all genuine Christians in these confusing days.

F. N.

Master Sermons of the Nineteenth Century edited by Gaius Glenn Atkins. Willett, Clark & Company. 243 pages. \$2.00.

There are thirteen of them. Seven were preached by Britishers—Thomas Chalmers, John Henry Newman, James Bowling Mozley, Frederick William Robertson, James Martineau, John Caird and Charles Haddon Spurgeon. Six were preached by Americans—Wil-

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William Ellery Channing, Harry Ward Beecher, Horace Bushnell, Matthew Simpson, Phillips Brooks and Dwight Lyman Moody. Any book with the sermons of such giants of the pulpit is worth buying, especially when such a preacher and taster of sermons as Dr. Atkins writes an introduction to the series and provides a thumb-nail sketch of each preacher.

Nevertheless, while the sermons will repay study, their chief lesson is to teach us how fashions in sermons and even in the emphasis of the Christian gospel change. While all the sermons deal with human nature as we know it only one, William Ellery Channing's on "Spiritual Freedom" speaks directly to our critical time. Indeed, a fair proportion of the sermons, if preached in a pulpit today would be over the head or wide of the daily experience of almost all the congregation. Perhaps I am unjust. Perhaps if we could have the voice and presence of the great preacher back again he would register his message. Who knows?

Read this book and form your own opinion.

F. F.

Religion With a Song by Millard Alfred Jenkins. Boardman Press, Nashville, Tennessee. 160 pages. \$1.00.

True to its title, this book sounds the

much needed note of Christian joy and optimism. The sermons do not present a cheap optimism, nor dodge the fundamental issues of life, but show how one can sing the songs of Christian optimism and joy even in the presence of life's inevitables. Dr. Jenkins' preaching is literally filled with scriptural quotations, scriptural illustrations and lines from the old familiar Christian hymns. When these elements are put together with a great Christian conviction, and a burning desire for the salvation of men, which are characteristic of Dr. Jenkins, one has the basis for the Christian optimism, and joy about which he writes.

Dr. Jenkins is pastor of the First Baptist Church of Abilene, Texas, into which church he has received 8,500 new members during his twenty-four years of ministry there. He is a native of Ashville, North Carolina, and a graduate of Wake Forest College in that same state.

E. P. T.

The Christ

The Indispensable Christ by A. E. Whitham. Harper & Brothers, New York. 156 pages. \$1.50.

There is a word of timeliness in this volume designed for spiritual exhortation. "The spiritual constitution of Europe," writes the author, "has been well-nigh ruined with adulterated

Christianity. The pure word of Christ is suitable to mankind now, and everywhere." How true are these words. Never before does mankind need to look to the words of Jesus for a real and honest interpretation of what he did and what he said.

This book is not a political or social tract but a volume which will give the reader the conviction that "human nature has more in common with God than with the evil one." In an era when values and doctrines are often brushed aside as irrelevant a book which helps readers to rethink and reaffirm their Christian convictions cannot fail to make a contribution to our Christian literature. These twenty-three chapters which discuss such topics as "The Soul and the Senses," "Waste," "Christ the Transformer," "The Humility of God," "The True Superman" are a few of the themes which may be used for devotional readings.

Here is a book which presents the central truths of the Christian faith in a convincing manner. Though the author has died since its publication his influence can still be felt through the pages of this book.

W. L. L.

Christ Crucified by K. Schilder, Ph. D. Translated from the Dutch by Henry Zylstra. William B. Eerdmans Publishing Company, Grand Rapids, Michigan. 561 pages. \$3.00.

The author of this volume is professor of ethics and dogmatics in the University of Kampen, in the Netherlands. This is a third volume in a trilogy written by the author. His previous volumes were *Christ in His Suffering* and *Christ on Trial*. This present study completes the series.

With a profound and unusual awareness, Dr. Schilder analyzes the recorded words, gestures and deeds of Jesus Christ from the time he passes outside the gate of Jerusalem, on his way to Golgotha, to the moment of his death. He traces these recorded incidents in the life of Christ only as a trained theologian and psychologist could do. The chapters dealing with the phenomena that accompanied Jesus' death make the reader aware of the magnitude of the event and point out how earth and heaven immediately and inevitably responded to the completion of the sacrifice. There is running through the book an irresistible logic which is imbued with a spiritual vitality.

For the minister and student of Christianity who seeks a reference and study of the crucified Christ which is truly orthodox the reviewer suggests this volume.

W. L. L.

The Story of the Lord Jesus. Compiled by J. Elwin Wright and Elizabeth M. Evans. Fellowship Press, Boston, (1940). 282 pages.

This volume, which is intended for use in the public schools, is described in the subtitle as "A Harmony of the Four Gospels With Other Selections From the Old and New Testaments, Arranged in Daily Readings for Young People." It is in reality not a "harmony" of the gospels in the usually accepted sense of that term, but rather a "blending" of the four gospels into one complete narrative very much on the order of Rev. Charles E. Ebersol's

The Four Gospels in One (Revell, 1937). The New Testament passages are from Weymouth's translation.

There are brief readings for 157 days, the gospel readings being arranged in chronological sequence. Each gospel reading is followed by a very brief selection from some other section of the Bible. A brief suggested prayer is given for each day.

The compilers are J. Edwin Wright, president of the New England fellowship under whose aegis the book is released, and Elizabeth M. Evans, director of week-day Bible schools and youth work. In those schools where daily Bible reading is either demanded or permitted this volume should prove a boon to busy teachers.

I. G. G.

Various Topics

Table Games; How to Make and Play Them by Ray J. Marran. A. S. Barnes and Company. 122 pages. \$1.50.

This is a book which has many uses and one which every church will do well to have on hand. Furthermore, there should be one in every church home, being placed there through recommendation of the minister or director of religious education.

In a day when many are wondering what can be done to restore family life to its rightful place any ally should be eagerly welcomed. The playing of table games is without doubt one of the best forms of indoor pastime for any group of people. Yet while there are hundreds of ready-made games available in toy and novelty stores it is a well-known fact that young people are much more interested in games which they can manufacture themselves. In this volume the author tells how it can be done and has so arranged the diagram that any child can easily copy them by drawing straight lines along an ordinary ruler with a lead pencil, or with curved lines and circles which may be drawn with the aid of a simple compass.

This book should prove a valuable aid to any who are seeking craft projects to be worked out by the young people of the church. Through its help they can give and receive help at one and the same time. Mr. Marran is to be congratulated upon the usefulness of the volume.

I. G. G.

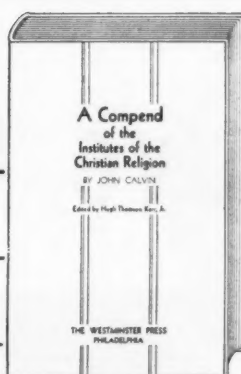
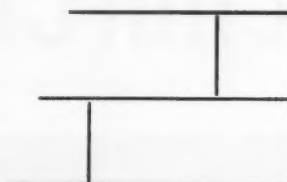
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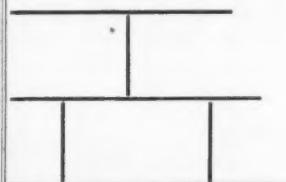
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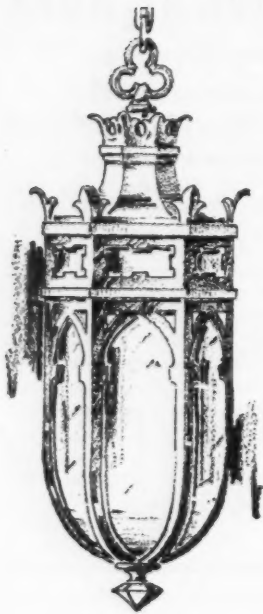
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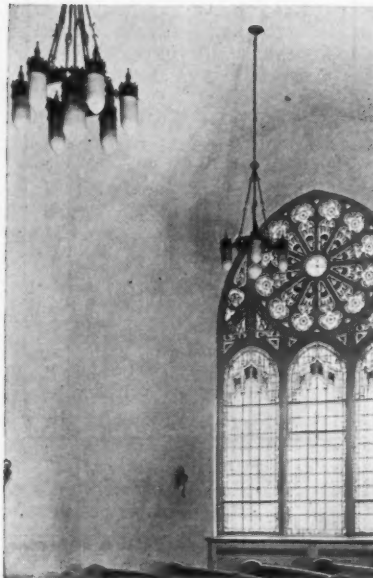
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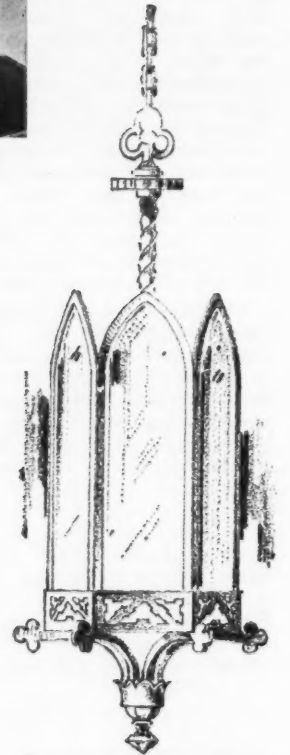
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When Tower Bells Sing

by F. G. Alpers

The pastor of St. Mark's Evangelical Lutheran Church, Elm Grove, Wheeling, West Virginia, gives his impression of the beauty and value of a tubular bell carillon.

IF you heard the coast-to-coast radio program of the Wheeling Steel Corporation on Easter Sunday, then you also heard the carillon recently installed in our church. Its stately music was chosen by the program's directors as a particularly appropriate and impressive means of opening and closing a resurrection day concert.

To those who did hear the broadcast, there will be no difficulty in understanding the thrill that came to our people when they realized that the miracle of radio was carrying the music of our modest church into millions of homes throughout the land. They will find it easy also to imagine the satisfaction that came to the donors of the carillon, Mr. John Dieckmann and Sons, local business men.

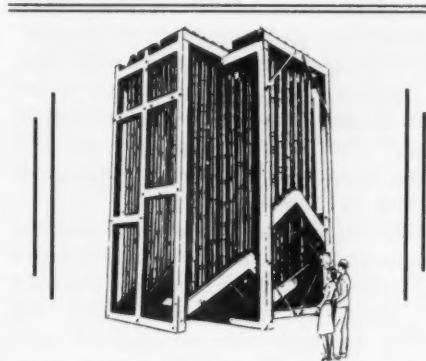
However gratifying such an experience may be, it is nevertheless insignificant when compared to the everyday service performed by our carillon as week by week it becomes more and more a part of our daily life.

Like every other pastor, I conceive my duty to be twofold; I must be both minister and missionary. It is of paramount importance to serve the spiritual needs of church members by helping them to enjoy the manifold benefits of their religion. But, aside from these duties, the typical pastor is at heart a missionary. He realizes one doesn't have to live among the Zulus to merit this distinction. In the "wilds" of his own neighborhood are many men and women who would find, in regular church attendance, an answer to an inner yearning which would give plan and purpose to the entire pattern of their lives.

How are we to reach such men and women? We cannot emulate the commercial organization by sending solicitors into their homes. We cannot shout the merit of our "wares" through the medium of newspaper and billboards. What can we do?

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I honestly feel that we have found one answer to our problem in our carillon. Here is an "advertising medium" that is at once insistent, effective and in full keeping with the dignity of the church. Day in and day out the music of time-honored hymns awakens mem-



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ories, stimulates emotions, turns the thoughts of men and women from the fleeting problems of everyday existence to the lasting values that lie beyond. While benefitting all denominations, our carillon calls specific attention to our church, and the effect is evident in quickened interest, more regular attendance and new members.

While I had been long impressed with the value of a carillon, I had been frightened by my idea of the cost. Somehow the word "carillon" suggested a sum that only a millionaire could consider without paling. I discovered my error when, in cooperation with the donor, we investigated the matter. We found it possible, at surprisingly moderate cost, to obtain American-made carillons of tone quality unapproached by any imported product—rich, crystal-clear and unbelievably mellow, made possible by a new and revolutionary method of precision tuning.

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(Turn to next page)



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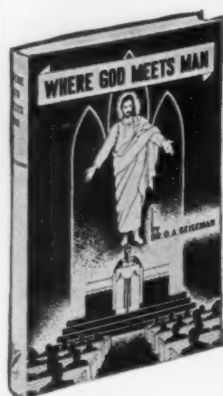
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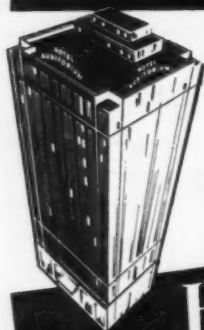
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Control Road

*A Junior Sermon by Arthur L. Rice**

LONG years ago men were building a road through the mountains so that they could reach a lovely mountain valley. It was hard work. There was little money to spend. They did not have the machinery which road-builders use today. So they built only a narrow, one-way road with wider places now and then where one might pass. This was all right for the few who came in wagons and stages, all drawn by horses.

But after some years automobiles appeared, and each year more and more of them came. Men made the old road smoother, but to widen it along the rocky mountain-side would have been too costly. It became dangerous. Something had to be done.

So they made it a control road, with bars at each end, and at certain hours cars were allowed to go up the grade, and at other hours the traffic moved down. This was fair enough, with up travel and down travel each taking its turn on the control road.

But I am thinking of another sort of a road. Some people make it only a one-way road, never allowing the

traffic to move in the opposite direction. Surely that is not fair.

This is the road between God and each one of us, and its name is "Prayer." It is a wonderful road, a great help to all who will use it—even to those who only half use it. Is it not true that to many people prayer means our talking to God, thanking him, asking for new blessings, wanting to be more like him in our love and unselfishness. It is indeed wonderful to be able to talk so to God.

But roads are made to carry traffic both ways. Do you think that God has nothing to say to us? When he loves us, knows all about us, sees where we fail, could he have nothing to say? Surely he will have for us messages of hope, correction, encouragement and guidance. And how foolish of us if we never give a chance for this traffic to use the prayer road.

Of course let us continue to speak with God, often and earnestly. But let us remember to make prayer a two-way road. When we have talked with God let us give him a chance to reply. Let us wait, and listen, saying as did the young lad Samuel, "Speak, Lord, for thy servant heareth."

When Tower Bells Sing

(From page 45)

It should be noted that the program thus presented is a true carillon concert. The music is the actual music of tubular bells, produced without electrical amplification or distortion. The reproducing rolls merely release the electrical impulse by which the chimes are sounded.

That matter of genuineness is one that justifies further discussion. I have no doubt that it would have been possible, a long time ago, to secure for our church some sort of installation by which the music of small chimes would be amplified and released from loud speakers. I found it difficult, however, to reconcile the idea of "synthetic" carillon music with the quality of genuineness that we seek to incorporate into our service and attitude. We present the principles of Christian living and the comfort of religion as true and basic values, unchanged by the conflict and changes that go on all about us. To give adequate musical expression to such a spirit seems to me to call for the living music of a genuine carillon. And considering the moderate cost at which such carillons are available,

I am happy that the carillon of St. Mark's is a real carillon.

PITTSBURGH SCHOOLS TRY RELIGIOUS EDUCATION

Pittsburgh—A fourth R in the curriculum of Pittsburgh schools will draw several thousand high school pupils this month. New classes in religious instruction have been incorporated in school schedules for which the Board of Education will give regular credits. Preliminary reports coming to Dr. Gerald D. Whitney, associate superintendent in charge of secondary education, indicate widespread interest in the new course. Classes at the Westinghouse High School will start with an enrollment of nearly three hundred from Protestant homes and a large number of Catholic students.

Under the plan, worked out by Dr. Ben G. Graham, superintendent of city schools, students will attend regular classes in religious instruction, to be given in the churches of their choice, and regularly attend devotional services. One-half a credit will be given each year, or a total of two credits for the four years of high school.

For the first time in Pennsylvania,

credits for religious instruction will be given toward high school graduation, it is believed. Describing the aims and class procedure of the course, as worked out by the Board of Education, Dr. Whitney said:

"The only thing we do is recognize the training given by the churches. We do not recruit students, nor supervise instruction. There is a state law against offering religious instruction in the schools, under a ruling of the state attorney general.

"However, we wish to encourage boys and girls to receive religious education in their own churches. Pupils must enroll for three hours a week. One hour of instruction will be given in the churches outside school hours; one hour is to be devoted to attendance of religious worship at church. It is planned to permit students to use the first class period Wednesday mornings. Those who do not attend a course in religion at that time may participate in another phase of an activities program."

About 2,000 Catholic students attend public schools in the city, said Rev. Thomas J. Quigley, superintendent of parish schools in Pittsburgh. Classes for this group will begin with the new school term this month, said Father Quigley.

Jewish clergymen have expressed willingness to cooperate in the movement to provide instructors and schedules for pupils of their faith.

Credits will be given by the Board of Education on statements from pastors that students have completed the course and fulfilled all requirements. University officials have said they will recognize credits of secondary schools for religious instruction. A few experimental classes in the new form of religious instruction were tried out last spring and credits were granted, said Dr. Whitney.

OUR CHURCH SHOULD BE A FRIENDLY PLACE

Our church should be a friendly place,
Where men from every class and race
Would feel at home, and know that they
Were welcomed in a Christ-like way.

Our church should be God's dwelling place,
Revealing to the world His grace;
Where souls would feel increasingly
The challenge of eternity.

Our church should be—ah yes, but wait!

'Tis well for us to hesitate
And ask this question searchingly,
Is our church all a church should be?

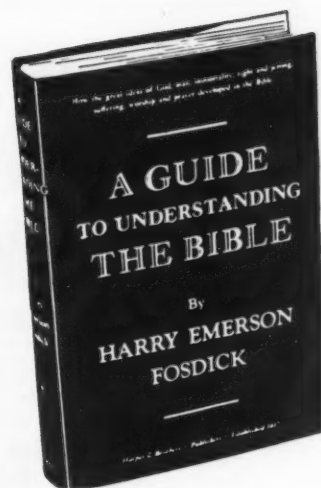
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Mary Magdala

A Case in Pastoral Psychiatry

by William C. Sheath*

THE parsonage doorbell jingled timidly, as though the person pushing the button was not quite certain of the kind of reception waiting. As its clanging struck the ear of the minister, his first reaction was that of a slight irritation. He had just returned from a rather wearying round of afternoon calls, and all the afternoon had been anticipating an hour of undisturbed comfort in an easy chair reading a volume recently purchased but as yet unread. The doorbell meant a visitor, possibly it meant another emergency pastoral call, so that his first impulse was to disregard the summons and permit no unwelcome visitor to disturb his hour of relaxation.

But this impulse was only momentary. Just before the bell had rung, his attention had been attracted by a baby's cry coming through an open window of the maternity hospital across the lawn. The character of the cry made it evident that the crying baby had not been many hours a resident of this earth. At the very moment the bell had sounded he had been musing on the advent of a new life into this sorrow-swept world. The timid way in which the button had been pressed suggested to his mind the presence of a child with some candy to sell. Never had such a visitor been turned away from his door without at least a kindly word. Above all others he loved the children of his parish. His resolution to spend a quiet hour was forgotten, his reluctance to answer the summons of the bell pushed aside that in person he might greet the child he supposed was standing at his door.

But he found no childish candy salesman. The woman standing at his door was a total stranger to him, and this too in spite of the boast that he knew all the residents of his congested parish. He could readily see that she was not a beggar, at least not an ordinary beggar. Such as she appeared to be would have dared to ring his bell only under the stress of great emotion. His quick eye noted at once the clean, neat, though inexpensive dress, the evident traces of prolonged anxiety on her face, and the slightly rounded figure which proclaimed her an expectant mother.

"Is this a Methodist parsonage?" It

was the woman who spoke first.

"It is," replied the preacher, "and I am the minister. The church across the lawn there is my church."

"Thank God for that!"—a look of relief swept over the woman's face as the words broke from her lips. "I have been almost crazy. For the last half hour I have walked up and down before the house until I forced myself to ring the bell. I felt that if I was to get help anywhere it would be from a Methodist preacher. Yet that did not seem like a Methodist Church!"

The deep-seated pastoral instincts in the minister's heart asserted themselves and swept away his resolution for a quiet hour. Here was a woman in need of help, in need of soul-healing probably, such could not be denied at his door. Yet he had been deceived so many times; deceived by persons looking just as worthy as this woman seemed. He must be cautious. "Just what is your trouble, madam?"

The minister's tone was coldly impersonal, but the cool wording was disregarded by the woman. "For some weeks I have been in that institution next to your church." She pointed with her finger to the maternity hospital much patronized by unmarried mothers. "Yesterday the physicians there put me under ether. What they did I do not know. But when I came out of the ether they laughed at me; told me nothing ailed me; told me to go back home. But I know too well my real condition. I dare not go back to my home. I have no friends or acquaintances in this city. I have been walking this street praying that this house might be a Methodist parsonage, and that the preacher living here might help me. If you refuse—God knows what I can do!"

In the room which served the minister both as living room and consulting room, the preacher spoke gently to his visitor. "I am going to ask some questions which I want you to answer without any reserve. It is not that I am anxious to hear another sordid tale of evil living. God knows I have heard enough such stories without adding yours to the list. But if I am to help you I must know your story. And I must know it exactly as it happened, even though it hurts you to tell it to a stranger such as I am."

Her Story

In answer to his close probing of her life, the woman's story was quickly given. Her home was in a distant state. Her husband, a humble middle-class citizen who was universally respected, had come, as had she, from a family against whom no reproach had ever been cast. Left a widow some years before her visit to the minister, she had found the meager sum left to her after the funeral expenses, inadequate to her living. She had therefore eked out her income by renting a room to such transient guests as happened to respond to the card displayed in front of her home. One of these guests had been a traveling salesman who "made" the community regularly. He soon became one of the habitual patrons of the tourist home. But the regularity of his coming soon gave rise to friendship, and the friendship ripened quickly into more intimate relations. Soon these intimate relations were as frequent as the visits of the salesman.

Then came the time when her womanly intuitions warned her that all was not as it should be. The family physician was consulted and confirmed her suspicions. His sympathy with the families—both of the woman and her husband—prompted him to advise her to avoid the almost inevitable disgrace by coming to the minister's city. Here she was to take a residence in the maternity hospital which at the birth of her child would adopt the infant. She could then return to her home merely explaining to her friends that she had been away on an extended vacation.

To this point she had carried out the program to the letter. Now she found herself on the street with the doctors declaring her fears groundless, but with her own body telling her that she had every reason to fear. Even while telling the story to the sympathetic ear of the minister, the twitching in her side had spoken to her of the new life which was coming to its fulfillment. What was she to do? How could she face her home folk? How could she remain in a strange city where not a soul knew her and with but a meager supply of money? It was no wonder that her face was wildly testifying to a distracted spirit.

The eyes of the minister glowed with

*Minister, Haws Avenue Methodist Church, Norristown, Pennsylvania.

the spiritual insight of the shepherd of souls. "There are three things in your life which are causing your trouble. But these three things may be cured very easily if you will do the necessary things. First of all you still have a conscience; and for that you ought to very devoutly thank God every day. You have also an over-wrought nervous system. If you can get a little understanding of yourself and your need, and a little freedom from worry this will quickly disappear. And last of all you have been, unconsciously no doubt, adding years to your age. You are not as young as you have imagined yourself to be.

To Secure Peace

"Now do you really desire peace of mind and of heart? Then there are three things I shall suggest for you to do. First, kneel down here, right here in this room, and tell God the whole pitiful tale which you have told me. Do not keep from him a single detail of the story. Tell it to him as you would tell it to your own father. And then when you have made a clean breast of it all; when you have told him all, ask him, for the sake of the sacrifice which his Son made on the cross, to forgive all your foolishness and your sinful wanderings." There, kneeling on the worn carpet of the parsonage living room, in a silence solemn and broken only by her sobbing, the woman poured out her soul to God and pleaded for forgiveness. When the prayer was done, the minister bade her rise. "Let me tell you what God has said about those who talk to him as you have talked." He picked from the table a copy of God's word and read softly, 'I will remember your sins against you no more forever!' "You may at times find yourself thinking of your past. But when God forgives he forgets. God will never think of your sin again. As far as he is concerned it is as though it never happened. He has forgotten it entirely; now you forget it also!

"Now there is a second thing I want you to do. A few doors up th's street lives a Christian physician, a personal friend of mine. He may be trusted implicitly. He would not tell you an untruth for all the money in the world. Go to him; tell him your situation; then no matter what he tells you accept it confidently as the real truth about yourself.

"Now for the third thing to be done. After he has told you what he feels is the truth about your condition, I want you to go back to your home and forget the whole matter. Live from now on as a saved soul should live. I know what he will tell you. When he says it, just go home and be as happy as

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you once were before your feet were taken in the snare of sin. And never forget to thank God for his goodness and for the mercy which forgives your sins."

This time the door-bell rang with a surer sound. Once more the woman stood before the minister's door. But what a change half an hour had wrought! The hunted look was gone, its place taken by a calm and peace. "I have seen the doctor! He told me you phoned my story to him while I was on my way. He says I am well! Thank God I ever had the courage to ring your bell. Now I am going back to Carolina, back to my home, to my friends, to my church, to my old happiness, back to my Christ!"

She left the door smiling, as she went. The minister turned again to his book and his easy chair. Unconsciously he hummed to himself a stanza of an old revival hymn:

"Though your sins be as scarlet,
They shall be as white as snow;
Though they be red like crimson,
They shall be as wool.
He'll forgive your transgressions
And remember them no more."

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• THEY SAY •

FROM THE WAR-TORN WORLD

Editor, *Church Management*:

Since I have been caught up in the throes of war I have meant to write you to discontinue *Church Management*. Moving about as I am, it sometimes does not reach me and the army life is so exacting that one cannot do justice to reading. Besides, the problem of censorship prevents me from sending you news from time to time as I formerly did.

I have been with my battalion since September 1, 1939, about a year now. We were among the last to leave France, after a trying time, coming out a month ago from Cherbourg. France had collapsed and Paris had fallen. It left a bitter trial for the British troops who were there, but I was fortunate to come through.

It looks as if this would be a long and hard war but we face the future with confidence. We have met the Germans in the field and we have no fear to meet them again. We know their methods. Britain will not collapse as France did: of that I am certain.

The hardest part for those of us who have families is the long separation from home but that is inevitable. We are glad to have some part in protecting our country.

One thing that stands out clearly is the superiority of our planes in quality. In France I saw many air battles and in all of them the Germans were defeated. One day I saw one Spitfire attack fifteen German bombers, shoot down three, and scatter the rest, sending them home posthaste. The Spitfire was unharmed.

You will be interested to know that religion is held in high regard in the army. Even when church parade is not compulsory, men turn out in full numbers. It is very encouraging and makes a chaplain's life full of interest and result. And I think that one is able to be of great help to many a lad.

William D. Maxwell,
 Chaplain, The Glasgow Highlanders.

LET THE CHURCH MAKE PEACE

Editor, *Church Management*:

The letter of Subscriber Zorbaugh significantly appeared opposite a paid advertisement of the "Committee to Defend America by Aiding the Allies."

We are to annihilate Germany because later they may wreck us. That's a new version of Jesus' precept, "Bless them that curse you."

Perhaps Mr. Zorbaugh can explain what higher motives would cause us to kill and maim and cripple. Surely he would not dare to revive history's horrible lie, "Make the world safe for democracy." We helped England and France once, and what was the result? The very nations we helped turned on us, forsaking honest obligations. Doesn't your subscriber remember how England tried to win Russia to her side to "defend democracy" and Russia is hardly to be classed as a democracy. Remember, too, that Italy fought side by side with England during the World War.

I am not a pacifist, but if I have my choice between pacifism and the rank, fifth column activities of the "Defend America by Aiding the Allies Committee," I would take the former.

It seems that every time war comes, we forget "what manner of spirit we are of." that we are "not to destroy men's lives but to save them." We forget about a splendid book written some nineteen centuries ago. When its author was born messengers from another sphere sang "Peace on Earth." When the author was old enough to speak for himself he said something about "loving your enemies" and gave a golden rule. When one of his defenders pulled a sword, he said sternly, "Put up your sword into its sheath. All they that take the sword shall perish with the sword." Some day our bleeding world will re-discover this book and find that its sentiments are not only beautiful but practical, too.

There are plenty of people who can make war but only few who can make peace. Let the church of Christ not repeat the error of the world war when preachers from their pulpits damned the Kaiser and cursed slackers. No side has a monopoly on right—and the church should be the last to fan the spirit of hate into the flame of war.

Herman Bielenberg,
 Oil City, Pennsylvania.

THE "FIST" IN PACIFIST

Editor, *Church Management*:

If "days of retribution" (referring to your September editorial) are now upon us Christian pacifists, I venture to say that days of retribution will

come upon those who are now compromising the New Testament attitude toward war. That is what happened following the first World War and many preachers regretted "presenting arms" in the war "to make the world safe for democracy."

It is possible that some overzealous peace advocates (not, likely, pacifists) "have unduly urged young people to sign pledges of nonparticipation in war." One who mingles with young people in church conferences, however, knows that they do not need urging. Their realistic attitude toward war has come about through two decades of teaching by the church that war is sin. It is innate and needs no forcing. Please name me one real pacifist (not a mere shouter for peace) who has forced a young person to sign an anti-war pledge.

And why deplore aggressive pacifism? A pacifist ought to be aggressive. There is a "fist" in "pacifist." Of course, this "fist" represents a non-violent type of action; but your philosophy of pacifism is faulty if you equate it with passiveness and meekness. Doubtless your scornful reference to "belligerent pacifism" springs from a desire to keep the pacifist within the framework of the well-known caricature that militarists have eternally portrayed.

On the other hand, may I commend your other editorial, in the same issue, condemning conscription of only our young men and letting the oldsters get off without any obligation?

Lyndon B. Phifer,
Cincinnati, Ohio.

WHICH EDITORIAL?

Editor, *Church Management*:

On the same day and in the same mail I received the September number of *Church Management* and a notice that my subscription had expired with request for renewal. I laid the letter on my desk with the intention of mailing my check for renewal on the same day, having been a subscriber, I think, from the very first number.

When I perused the magazine I was saddened to find a half-page advertisement by the Committee to Defend America by Aiding the Allies. It was calling on us to write or wire our congressman to speed up our participation in an undeclared war in which we are now taking part, and which is just another step towards military participation. I simply can not conceive such a policy as being in harmony with the teachings and spirit of Jesus Christ who said, "All that take the sword shall perish by the sword."

I have no more time for Hitler than you have but I do object to a religious

magazine following a policy which will inevitably lead us into war. Your editorial policies in which you, at times, advocated even going to war has offended me and other ministers of my acquaintance but the editorial mentioned above was the climax. The check for renewal has not nor will it be written. I feel very sorry to feel under necessity to pursue this course, for I have appreciated the helpful materials contained in the magazine, but now we must part company.

P. A. Lang,
Bonfield, Illinois.

SUPREME ISSUE

Editor, *Church Management*:

The September, 1940 number is a supreme issue.

"Canadian Loyalty," page 672.

"Happened Before," page 674.

"How to Stand the Strain of War," page 679.

"Religion Can Do This," page 692.

"Minister's Prayer," page 693.

"Cut of Church," page 681.

"Editorials," page 671.

(Turn to page 57)

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• THE SERMON SCRAP BOOK •

THE STATUE OF LIBERTY

An Address for Children on Communion Sunday

All of us have seen pictures of the Statue of Liberty. Some of us have actually seen the great statue which stands in the harbor of New York. How wonderfully and beautifully it stands forth—a female figure with a torch uplifted in one hand and a book in the other. Once I visited the little island on which the statue stands. I had not realized its gigantic size until that day. I went inside of it, climbed a circular stairway within its body and up into its forehead. There I had a magnificent view of the skyline of New York City in one direction and far out on the sea in the other. This was a thrilling experience, almost as thrilling as climbing a mountain. But even more impressive than the ascent inside the statue was my approach to it in a steamboat. How mightily it towered upward, growing larger and larger as our boat approached it! There it stood symbolizing the great American ideal of freedom. There are times when liberty seems to be threatened in the United States. But the Statue of Liberty is always there in New York Harbor, reminding us what our country stands for and bringing us back to the idea of it.

The Statue of Liberty is a symbol. A symbol is an outward sign or thing that represents some inner reality or truth. The flag is a symbol. It represents our country, America, which we love. The flag is not our country. By itself it is only a piece of cloth. But we love our flag because it represents or symbolizes the country we love.

There is a sense in which the communion service of the church is a symbol. On the table are plates with bread on them and cups with wine in them. The bread represents the body of Jesus which was broken and the wine represents his blood which was shed for us when he died on the cross. The communion also means that Jesus is here in the spirit with us. There are times when we forget these great truths of our Christian faith. But the communion service comes to remind us that Jesus died for our sins, that he rose again from the dead and that he is with us always. He said: "Lo, I am



Paul F. Boller

with you always even unto the end of the world."

SERMON OUTLINE ON THE NEGRO SPIRITUAL "HEBEN"

The "spiritual" is concerned with what the singers hope to do in the hereafter. But it contains good creed for life on this earth.

1. "All God's Chilluns Got Wings." This gives expression to one of the most fundamental doctrines of our faith: the divine worth and possibilities of human beings. Do we see the glint of wings in men—in all men—men of different nationalities, color and station of life?

2. "All God's Chilluns Got a Robe." The robe symbolizes the redemption God bestows on human nature. When the prodigal son returned home, his father put a robe on him and said, "This, my son, was lost and is found." Are we willing to take the robe that God wants to put on us?

3. "All God's Chilluns Got a Song." The Christian has glorious convictions that break out in song. The man who experiences the love of God wants to break out in song.

4. "All God's Chilluns Got Shoes." Shoes are given to walk with—"walk all over God's heben." They are given

to walk all over God's earth too. We are to carry the message of God's love in Christ all over the earth. We are to go into every place and claim it as a field for God.

FORMS OF GRACE BEFORE MEALS

The Lord make us grateful for all His mercies, and add His blessing, for Christ's sake. Amen.

Father in heaven, sustain our bodies with this food, our hearts with true friendship, and our souls with Thy truth, for Christ's sake. Amen.

O Saviour, as we come again to Thy table and the food Thou hast so lovingly provided, we pray for those less fortunate, those whom ailment and misfortune have visited, and those in sin. Provide, O merciful Saviour, for them as Thou hast provided for us. Teach us that we should show unto our fellowmen mercy and justice and never let pass by an opportunity when we may do good to them and serve Thee.

WAYSIDE PULPIT

Each day should end with a look at the stars.

* * *

To teach truth is far better than to deny error.

* * *

It is easier to be critical than correct.

* * *

The making of money should not unmake you.

Henry VanDyke

Love is the best thing in the world and the thing that lives the longest.

Henry Drummond

There is a difference between trying to please and giving pleasure. Give pleasure.

Berthold Auerbach

To harbor hatred and animosity in the soul makes one irritable, gloomy and prematurely old.

Oswald W. S. McCall

God himself cannot teach a proud man. Conceit would not recognize God if it saw him. From *The Hand of God*; Harper & Brothers.

George Hodges

Only let us meet the feast of fruits
with the fruit of better living.

With the harvest of unselfishness
and courtesy and the love of our neighbor.

Let us praise God not only with our
lips but in our lives.

Jeremy Taylor

Therefore as every man is wholly
God's own portion by the title of creation,
so all our labors and care, all our
power and faculties must be wholly
employed in the service of God, and
even all the days of our life; that this
life being ended, we may live with him
forever.

Emerson

The sweetest music is not in orator-
ies, but in the human voice when it
speaks from its instant life tones of
tenderness, truth and courage.

G. K. Chesterton

Christianity has not been tried and
found wanting; it has been found diffi-
cult and not tried.

Hamilton Wright Mabie

The rewards of great living are not
external things, withheld until the
crowning hour of success arrives.

They come by the way in the con-
sciousness of growing power and
worth, of duties nobly met and work
thoroughly done.

Joy and peace are by the way.

William H. Carruth

A haze on the far horizon,
The infinite tender sky,
The ripe rich tint of the cornfields,
And the wild geese sailing high,
And all over upland and lowland
The charm of the goldenrod—
Some of us call it Autumn,
And others call it God.

AS I GROW OLD**Author Unknown**

God keep my heart attuned to laugh-
ter

When youth is done,
When all the days are gray days, com-
ing after

The warmth, the sun.
God keep me then from bitterness,
from grieving,

When life seems cold;
God keep me loving and believing
As I grow old.

AUTUMN PRAYER**Rodney F. Johannot**

O God, Thou partest the curtains of
night to bless us with a new day.

In its dawning Thou revealest Thy-
self to us anew.

Fresh beauties break upon our vi-
sion;

New evidences of Thy goodness ap-
pear;

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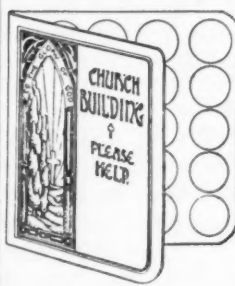
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harvest of beauty that feeds our souls;

For the blue of the distant hills and
the wide stretch of meadow and
prairie;

For golden flower and flying bird;

For the nearness of Thy presence in
the brooding haze;

For the thoughts unutterable that
rise within us.

In thankfulness may we go forth to
our daily tasks and live in conscious-
ness of Thy eternal presence and love.

THE MOUNTAINS**Ralph Connor**

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How lonely and how comforting!

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AN INEXHAUSTIBLE TEXT

I heard a story about a negro preacher, who had died not long before—having lived over ninety years, having been a minister over seventy years, and having preached more than ten thousand sermons from a single text. I said, "That couldn't be," until I heard what text it was: "Have this mind in you which was also in Christ Jesus." Then I said to myself, "What else is there to preach about?" That is what counts, now and always. If we Christians, each of us, all of us, have the mind of Christ, we shall transform the church from a staid, respectable social movement into a real Body of Christ, through which his spirit can do its perfect work. We shall push the cause of world missions, which is just the carrying out of the program and will of Christ, with a devotion, and a backing of prayer, interest and sacrifice, that shall make the wonderful record of the past look like child's play. We shall find our chief joy in serving the kingdom of God in the spirit of Jesus Christ. That is all that is needed to bring the hope of the ages to fulfillment in the kingdom of God in the life of humanity. From *The Christian Century Pulpit*. Sermon by William P. Merrill; The Christian Century Press.

LIVING WITH OURSELVES

"Why did you return this money?" a lad was asked when he returned to the owner a large sum of money which he had found. "No one knew you had it," the owner went on, "you could have kept it and bought many things you need. No one would have known." "I should have known," replied the boy. "And I have to live with myself, always. I don't want to live with a thief." We have to live with ourselves, always. And we do not want to live with liars, self-deceivers, hypocrites. If we want to live with ourselves with peace and joy, we need to find release from hidden and, too often, unworthy motives. We need to watch the springs of action. "Keep thy heart with all diligence," said the wise author of the Proverbs, "for out of it are the issues of life." From *The Religion of a Healthy Mind* by Charles T. Holman; Round Table Press.

THE PRICE OF BIGNESS

Once there came to our town a man who was eight feet tall. But he wasn't

altogether happy. Pestering children followed him everywhere, taunting him. Most doors were too low for him; most beds were too short. His great size was a curse.

In the same way we must expect unpleasantness if we are extra large spiritually. That was what brought pain and suffering upon Jesus. He had a giant soul. It was too big to permit him to think and do whatever small folk said ought to be thought and done. People tried to cut him down to their size. The Master, of course, would not let them, and that was why they turned against him and nailed him, at last, to a cross.

And such trials are the price of soul bigness even yet. Let a person dare to display a large soul, and what happens? He becomes, for one thing, an object of curiosity. There are doors, too, that will not let him in. Many will not understand him. He will be lonely sometimes. And there will be places where, like that eight-foot man, he cannot rest easy.

But what should we say of anyone who deliberately tried to be small in order to avoid the cost of soul bigness? Would he be Christlike? From *Follow Me*; issue by John Hardin Marion, Jr.; The Westminster Press.

HOW TO FACE ADVERSITIES?

In *Pilgrim's Progress* two men fell into the Slough of Despond. They both wallowed around in the mud and for a time it seemed that both men would lose their lives. But strength and persistence triumphed and both men got out and stood once more on solid ground. One of them was a man of purpose, and he climbed out on the side toward the Celestial City and went on. The other man lived by whim and chance. He finally crawled out on the same side where he fell in and was no further along. Mud, obstacles, disappointment, adversity—there is nothing final about them. They all come in the day's work. It all depends upon how one faces them. If he accepts them as a challenge to his best powers, he too can win out. From *Being Made Over* by Charles R. Brown; Harper & Brothers.

"MY FATHER IS THE ENGINEER"

I used to know a dear old preacher, long since passed to his reward, whose people told me he had one illustration. When he needed to use one—which was seldom—this sufficed. A little girl, he said, was on the train which in the night, and in a storm, and over a bad track was going at apparently a reckless speed. When asked if she were frightened, she replied, "My father is

World-Wide Communion Sunday

THE date is October 6. It is hoped that on this day every local congregation throughout the world will observe the holy communion, seeking to have every member present at the Lord's Table.

The observance of a World-Wide Communion Sunday is sponsored by the Federal Council of Churches of Christ in America, headquarters New York, New York, with the cooperation of the Provisional Committee of the World Council of Churches, headquarters in Geneva, Switzerland.

It is suggested that on Sunday afternoon, September 29, a visitation be made by each congregation of its entire membership. Select a group of visitors (ten per cent of the local congregation) and send them out two by two on Sunday afternoon to call on the entire membership. If impossible for some of the teams to complete their lists on Sunday afternoon, then request them to continue through Monday and Tuesday. Literature explaining the plans is available from the Federal Council of Churches, 297 Fourth Avenue, New York, New York.

Already some pastors across America are planning for two communion services on Sunday morning, October 6. This will be necessary because of the intensive preparation, continuous announcements and the visitation of every member on the last Sunday afternoon of September.

the engineer." And this was the wonder of Jesus. He walked through this world not as through a hard rigid mechanical system of unbending routine, but through a plastic spiritual responsive and elastic medium, which could neither thwart nor impede his onward movement. And, amid every shock and danger and misfortune, he never forgot that his father was the engineer. From *The Welcome Angel* by Charles F. Wishart; The Westminster Press.

GET UP AND WALK

You will remember that Zeno of Elis attempted to prove by logic to his friend, Diogenes, that it was impossible for anyone to walk from one corner of a room to another. His argument was lengthy, and it seemed perfectly sound by mathematics and syllogism. But no sooner had Zeno completed his demonstration and placed his Q. E. D. upon it, than Diogenes got up and walked across.

So with prayer. Many over-knowing heads will tell you that it is merely an

Usually the first Sunday in October is Rally Day in the churches. In many congregations there is considerable confusion and a sort of "pep" spirit. The World Communion Sunday observance puts the communion table at the very center of the service. The entire membership is asked to come about this table reverently, for a rededication to Christ and his undying cause. This new emphasis for the first Sunday in October will produce more satisfying and more lasting results for any church that goes about its preparations seriously.

It is most appropriate that at this time when war is rampant and hate is on the march, Christians should do everything possible to maintain an unbroken world fellowship. It will mean much for the ecumenical outlook of the entire church. It will go far toward helping Christians to dedicate themselves for a larger sacrificial service at the beginning of the autumn's work.

This World-Wide Communion Sunday does not contemplate union communion services, but rather that each local congregation shall seek to have all of its members present at its own communion services and conscious of their spiritual oneness in Christ with fellow-worshippers around the world.

"In Christ there is no East or West;
In Him no South or North;
But one great fellowship of love
Throughout the whole wide earth."

outworn superstition, or that it is wholly subjective and self-deluding. Listen to their arguments with an open mind. Then, as it were, get up and walk. Try prayer for yourself, not once or twice, half-heartedly, but many, many times with a full faith. Try it as a great spiritual adventure, and you will find there such rich rewards of inner power as you could discover in no other way. From *Religion Says You Can* by Dilworth Lupton; The Beacon Press.

THE BIRTH OF THE FLOWERS

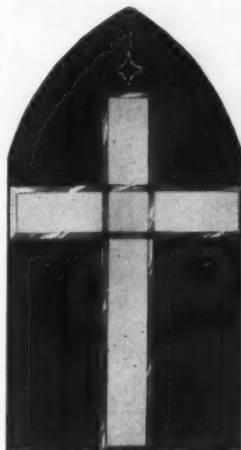
God spoke! And from the arid scene
Sprang rich and verdant bowers,
Till all the earth was soft and green—
He smiled; and there were flowers.

Mary McNeil Fenollosa.



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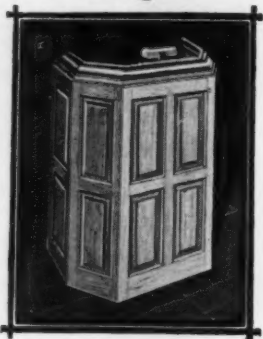
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by R. P. Harris*

"Our parish paper has boosted attendance and increased enthusiasm beyond my expectations."



R. P. Harris

FOR many years I have been looking forward to a time when I might be able to render efficient Christian service as a minister of the gospel. I have always had a keen desire to evangelize and to Christianize. About three years ago someone suggested that I try publishing a magazine in connection with my work.

I am frank to tell you that I cherished the idea but thought it a thing next to impossible, I had not heard of

*Pastor, Free Will Baptist Church, Kinston, North Carolina.

The National Religious Press service. About a year later a friend of mine gave me some literature from The National Religious Press and I immediately wrote to them for full particulars. I received instructions and materials by return mail and began work on my first issue. Soon I realized that my dreams were coming true, and I gave the Lord the praise for having answered my prayers.

I have the pastoral care of three churches, two rural and one city. My magazine, *Precious Promises*, has boosted attendance and caused increased enthusiasm beyond my expectations. In my rural churches I find that by commenting and praising my parishioners for the things they do, they are encouraged to do more. My paper enables me to give them publicity. They like to see their names in the paper, therefore they do things for their pastor, for the orphanage, for missions, and for the general spread of the gospel—a thing that pleases me more than anything else.

I have noticed that the articles which I select from the syndicate service is appealing to the members. They enjoy reading and passing their copies to neighbors and friends to read. Many of my parishioners say they are not satisfied until they have read the magazine through from cover to cover. One man told me he enjoyed it so much that he read one copy through five times.

There are many reasons why I pub-
(Turn to page 57)



Free Will Baptist Church, Kinston, North Carolina

They Say

(From page 51)

"Power of Christian Certainty," page 675.

But why copy the table of contents? This is the type of publication which satisfies my idea of a minister's magazine. Do it again.

Paul R. Shriver,
Prince Bay, Staten Island, New York.

PRO

Editor, *Church Management*:

May I compliment you on the thought contained in the little editorial on locked church doors. As a converted Catholic, I do think we Protestants might learn something from the open Catholic churches. Have our locked churches destroyed the desire to pray when we are under stress?

Harvey J. Schmidt,
Spokane, Washington.

Editor, *Church Management*:

I was particularly struck by your fine editorials in the September issue. They were so timely, so well expressed, and nary a word wasted.

Raymond W. Albright,
Reading, Pennsylvania.

Editor, *Church Management*:

Your editorials are more sane than many I am reading these days.

Talmage C. Johnson,
Kinston, North Carolina.

Editor, *Church Management*:

Let me offer my congratulation and express my profound delight for the article in the current issue relative to Canada's attitude to the war and pacifists in general. I must say that the magazine is a decided help to me. I value it very highly.

B. B. Brown,
Montreal, Quebec, Canada.

It Stimulates Every Church

(From page 56)

lish a parish paper. I am convinced that through the medium of the printed page there can be much and everlasting good done even to the salvation of souls. Distribution of my magazine among prisoners, inmates of the county home, and patients in the hospital has been a privilege that has brought untold joy to many and has helped the down-fallen to get a new lease on life. Certainly every minister ought to publish a parish paper. It is the one complete means of reaching the masses and perpetuating evangelism, thus Christianizing many who fall under its influences.

Editor, *Church Management*:

Let me express appreciation of the September number. I was well pleased with your article on the Canadian churches and their loyalty to the Empire. Mr. Ballard's article was fine.

A. Dawson Matheson,
Quebec, Canada.

AN ARCHITECTURAL VOCABULARY

There are a few terms in church architecture a clear understanding of which will help avoid confusion when discussing plans and features of the building.

1. **Sanctuary.** Commonly accepted term for the main worship room. "Auditorium," while properly descriptive of some unfortunately planned worship rooms, has no proper place in the church vocabulary unless it applies to a room used for dramatics, etc. In some churches the sanctuary means the space commonly known as the chancel.

2. **Nave.** Central division of the church in which the congregation is seated.

3. **Chancel or Choir.** The portion of the church used by the ministry and usually by the choir, containing a lectern, pulpit, altar or table, baptistry, clergy stalls, choir stalls and other equipment for the service of worship and the sacraments.

4. **Narthex.** The vestibule or closed-in porch across the building at the rear of the nave.

5. **Clerestory.** The wall above the arches and pillars in the church that has roofed-over side walls.

6. **Apse.** A semi-circular or polygonal termination of a choir or chancel.

7. **Reredos.** A screen behind an altar; of wood, marble or stone.

8. **Dossal.** A hanging of fabric behind an altar.

9. **Fenestration.** The whole system and arrangement of windows and other wall openings.

10. **Communion rail or chancel rail.** A railing used in some churches at which communicants or other worshippers kneel. Not properly called an altar.

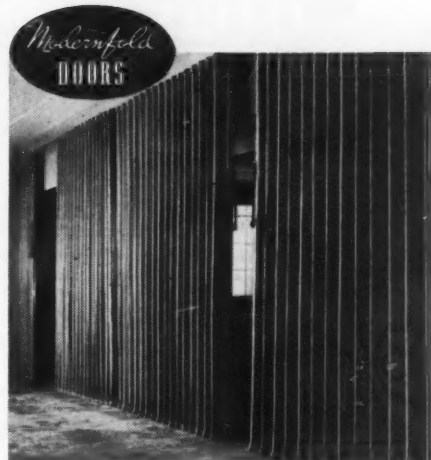
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Versteegian Highlights on Stewardship*

By John M. Versteeg

Nothing has harmed the cause of Christ more than the illusion that spirituality may be had without concretization. Men have exalted the ideal so that they might conveniently forget the real.

* * *

Jesus approved of the "certain poor widow" because she made religious use of economic disadvantage. It was her very poverty that gave her gift its power.

* * *

Jesus must have recognized that the poor widow's giving was intimately identified with her character. It was because of what she was that she gave as she did.

* * *

It could be said of the widow that the conspicuous result of her religious experience was not the ability to make money, but the ability to get on without it.

* * *

Love always gives the best it has. Consider how churches raise money. There is plenty humor in that! Here are Holy Angels and Trinity Churches. And here are the announcements they made: "Holy Angels' Wrestling Match," "Trinity Bingo." But the humor is outdone by the sacrilege and pathos of it. Questions like these rush to mind: To what extent may the church be in

*Quotations from "Save Money." Official text for the United Stewardship Council of the United States and Canada. By special permission from the Abington-Cokesbury Press.

business? Should it be any kind of business—amusement, rummage, restaurant, gambling?

* * *

The man who does not want his preacher to talk money in church ought to take a course in First Corinthians! Then it would become clear to him that when we are at our best, we give.

* * *

Whoever supposes that because he gives he exercises stewardship, deceives himself or is deceived.

* * *

The meaning of stewardship is obscured, not only when it is used too generally but when it is used too narrowly. This is done, in the best of faith, by those who suggest that we dismiss the word stewardship in favor of the more modern term: social obligation.

* * *

The fact that money-raising agencies so largely have stewardship in charge tends to create the impression that money-raising is what stewardship means.

* * *

One who is after subscriptions is intent on contribution. But one who is after stewardship is intent on commitment! When we make a contribution, we give of what we have. When we make a commitment, what we have we give. The one is judged by size and the other by spirit.

* * *

To use stewardship to get the funds we need rather than to get the religion we need is to make the word of God of none effect through our position. To ask, How much money do we raise? rather than, What sort of givers do we produce? is to secularize the gospel.

* * *

You do not like to hear your preacher talk money? But remember this: Jesus was all the time doing just that

* * *

Jesus saw what havoc money plays with life. He knew what a good servant and a bad master it can be. He met people whose finer impulses the deceitfulness of riches choked. Not, mark you, the possession, but the deceitfulness of riches!

* * *

Stewardship that is not humility is humbug. We give to God not because we shall then be his favorites, but because we then show ourselves his folk.

* * *

No Lucifer ever fell from heaven with a more crashing thud than does the person who thinks that support of religion gives him the inside track with the Lord! You can tell stewardship from its imitations by whether it pro-

duces humility or conceit; by whether giving is cheapening.

* * *

"Stewardship is the Christian use of economic advantage."—Dr. A. W. Palmer.

* * *

It cannot be stressed enough that stewardship, so far from being an obligation imposed upon men, is an opportunity granted them.

* * *

S. S. Hough defines stewardship to be: "The managing of life and its resources for God and the good of all."

* * *

How little use of economic advantage professedly Christian people have made can be seen both from the plight of our social order, and from the handicaps under which the world-wide labors of the church have had to be carried on.

* * *

Stewardship means not only responsibility for every cent spent, but response in every cent made.

* * *

Stewardship is the economic result of the Christian experience. This, collectively and concurrently, makes stewardship the economic expression of Christianity.

* * *

The world has had but little stewardship because it has had but little Christian experience.

* * *

Stewardship is the economic evidence that we have been redeemed. By its fruits shall ye know it.

* * *

If there are no economic results from your religion, you may be sure that you are adding insult to injury by labeling "Christ" that which is anti-Christ. The economic repentance is not done in talk but in cash.

* * *

Let Christ happen to you, and something will happen to your economics. That something will be all to the good! That something will be all for God!

* * *

Christianity is the one religion that has survival power because it is the one religion that remains fully material, and, at the same time, fully redeems the material.

* * *

Stewardship is the economic consequence of the activity of God in Christ carried on in our lives. It is God's enabling act. It is the outward sign of an inward grace.

* * *

Stewardship is God demonstrating in our economic conduct that Christ is the way, the truth, the life!

* * *

When you talk of stewardship, do not

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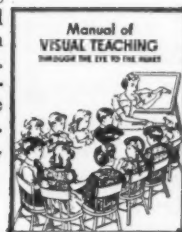
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talk money first of all. Talk God first and most. For then you will speak the truth.

* * *

You may judge the Christianity of any religious experience by its economic outcome. Stewardship holds men up at the point of just one question: What is the economic result of your spiritual experience?

* * *

All economics must reveal the grace of the God of Christ. You cannot make life Christian until you make Christian the things that make up life.

* * *

What stewardship thinks of when it speaks of the profit motive is not that men make profits, but that they make profit their aim, so that profit and all it involves—power, privilege, prestige—become the dominant drives of their lives.

* * *

The business man is not the only one in whom the profit motive shuts out the Christ motif! Let a preacher become overfond of money, and what happens? In no time, spiritual power departs. Pride of will and lust of station come in with all their ugly brood.

* * *

Jesus saw that when people have things, things are likely to have them. Success comes to be measured, not by service, but by ownership. Hence property interests become idols, and everyone is supposed to fall down and worship them.

* * *

There can be social order only where spiritual ardor dominates.

* * *

To the steward, religion is not an inside, nor something to be laid aside in the interest of business. It is the only business that is always before the house.

* * *

The result of the Christian experience is a well of joy springing up into economic life.



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Perfect Love Casteth Out Fear

*A Sermon by Earl S. Scott**

Perfect love casteth out fear.—I John 4:18.

LOVE is the greatest preventive of fear, but although love is the basic Christian virtue, a majority of people are victims of at least some fears.

Several years ago a British volume was published under the title "If I Could Preach Just Once." In this book of sermons by laymen, the great English man of letters, Gilbert K. Chesterton, chose fear as his subject. This eminent author concludes from his wide knowledge of people that fear is so predominant a weakness, that if he were a preacher just once that would be his topic.

There are trivial fears and there are major fears. But the trivial fears may be as devastating to human personality as the major ones. Fears run all the way from a terror of saying the wrong thing at a party to a dread of death. We are afraid of contagious disease and

we are also afraid of our neighbor's opinions.

"We eat and sleep and plod
And go to church on Sunday.
Some of us are afraid of God,
And more of Mrs. Grundy."

There are, of course, legitimate fears. It is fortunate that we can be aware of dangers and take precautionary measures and that we can prepare for life's inevitables which we should properly fear to face without preparation. But the fear of which we are thinking now is that anxiety which makes us look back too frequently, wondering whether or not we did the right thing and which makes us think too often and with too much foreboding of the future for which we have already made all possible preparation.

This kind of fear does no good. Instead of assuring the future it destroys happiness and efficiency in the present. Instead of making one more able to surmount obstacles it weakens one even before he reaches those obstacles. Fear

may give rise to very serious mental disturbances. It always has an adverse influence upon the physical health, particularly affecting the digestive organs.

The removal of unwarranted fears constitutes a major problem. A popular movie star found a solution. She established a worrying stone in her front yard. She resolved never to worry except when seated on that stone. At last the discomfort of the stone as a chair made her successively shorten her worrying period until it was omitted altogether. Probably not all people could have equal success with this method.

Dr. Egas Moniz, a Portuguese surgeon, pioneered in a brain operation by which a large segment of tissues in the higher centers was destroyed. The operation has been successfully performed a number of times in America, according to reports published by the American Medical Association. The tendency to fear was removed, although some clarity of thinking had gone also. The patients were willing to make that sacrifice for the sake of having the plague of fear removed.

The love of God furnishes a better way out, than either the worrying stone or brain surgery but these two attempts to be rid of fear, one very serious and the other not, do reflect the need for doing away with that which is a great burden to many people.

The expression, "the fear of God," as used in the Old Testament is not a contradiction to "the love of God" of the New Testament. Fear in the Old Testament is respect and reverence. It makes one approach God with holy awe. It keeps one from a superficial intimacy with the Deity and yet permits him to sing the Twenty-third Psalm. The love of God makes a person unselfish and sacrificial, while the fear of hell makes a person self-centered and self-righteous.

It is a fact that we tend to hate people whom we fear. Rigid discipline without mercy sooner or later leads to mutiny. We may dislike to find it there, but there is in human nature a tendency to challenge authority. One of the great leaders of the church in America has told of his rebellion when he was a very small boy. Repeatedly in

Church Management Directory For 1939--40

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Church Management

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*Minister, Methodist Church, Liberty, New York.

Sunday school, God had been revealed to him only as a strict judge. Everything that that little lad did was marked down in a big book, and eventually he would be punished for everything! God was watching him every second, and might even strike him dead if he did something unusually wicked. So on the way home from church school one Sunday, this little fellow stopped beside a brook, where he thought would be as good a place as any to die and said, "I hate you God." He survived this challenge of God, and learned to love him rather than fear him, and later became an outstanding bishop.

The change of emphasis in religious education from the fear of God to the love of God, has been a good one.

It is also true that we tend to fear people whom we hate. Line fences between neighbors and boundary lines between nations have been the scenes of actions which furnish proof enough that fear follows hate. Then comes a war of nerves and still later, perhaps a real war. But perfect love casteth out fear.

This principle operates along two lines. First, the person who lives righteously because he loves God so much that he would not want to do otherwise, will not fear the day of judgement because he is prepared for it by the manner in which he lives. He will not fear death, because he is confident that he is going to be with One whom he loves and who loves him. One could not fear to go into a relationship like that.

In the second place, the love of God quite naturally leads to the love of man. Real love for other people crowds fears out of one's life. There is no time for fear in a life which is built on the motive of service. Most people who are hampered with many fears are people who do not trouble themselves with much concern for the welfare of others.

A sixty-year-old woman was the victim of long and serious depressions. She was advised to take a leave of absence from her work for a few days and go to New York City. She enjoyed the diversions there and went back uplifted in spirits. But she soon had to go again. Her depressions increased in frequency and seriousness, until finally her savings were exhausted.

Then she consulted a different psychiatrist, who discovered that she knew practically nothing about the people with whom she worked side by side in the bank. Moreover she had scarcely ever spoken to the people who made deliveries at her door, and had no contact with people with whom she had business relations, other than what was

absolutely necessary in the conduct of the business. She had no interests in any people beside her semi-invalid sister and herself. This psychiatrist advised her to become interested in other people. She did that, and was soon helping some people, in whose lives she had supposed not a single need had existed, with the result that her own depressive tears were forgotten.

It was said a long time ago, but human personality still needs the benefit of following what the Master taught when he warned that he who would save his life would lose it. Perfect love casteth out fear.

Jesus' own life furnishes the perfect illustration of this principle. It may be said that he was the victim of such human weaknesses as physical weariness or discouragement, but certainly he was never afraid. Perfect love casteth out fear, and in that life perfect love was perfectly revealed.

Prayer

We love Thee, our Father. We do not tremble in Thy presence, but we do bow humbly before Thee in adoration. We pray that Thou wilt deliver us from self-centered interests. May love crowd fears out of our lives. We dedicate ourselves to that manner of living which will cast out fear. Amen.

It takes a lot of thinking to pay or give aright. Evidence is overwhelming that unplanned giving is hard. Then a little looks like a lot! Then it is easy to persuade yourself that, to make both ends meet, you have the right to help yourself to the money that ought to go into religion.

* * *

It is easy to see that stewardship—for that is what it is called—becomes mammonized when tithing is gone in for as financially, and in the belief that we will make some profit out of it!

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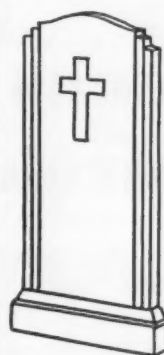
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New York—"If America is to offer effective resistance to Totalitarianism, Americans must marshal to her defense their intellectual and spiritual, as well as military forces."

Thus did some forty leading clergymen, educators and scientists keynote the opening sessions of a two-day conference on science, philosophy and religion held here at the Jewish Theological Seminary.

"We dare not remain disunited or in conflict with one another, in a world where the opponents of our American ideals are closely united," said a state-

ment issued by the sponsors of the conference.

To achieve national unity, the statement pointed out, it is not necessary "or desirable" that "western religions be reduced to a common denominator."

"Our common background gives us a broad basis for a united, democratic American way of life."

Included among clergymen who signed the statement were Dr. Harry Emerson Fosdick, Dr. Jacques Maritain, Rabbi Louis Finkelstein, Father Gerald G. Walsh S.J., Dr. Henry P. Van Dusen, Dean Luther A. Weigle, Dr. F. Ernest Johnson and Dean William E. Hocking.

NEW VOLUME OF JEWISH ENCYCLOPEDIA PUBLISHED

New York—The second of a proposed ten-volume edition of the Universal Jewish Encyclopedia has just come off the presses here.

Dedicated to Felix M. Warburg, the new volume contains hundreds of biographies of outstanding Jews, as well as of non-Jews who have espoused the Jewish cause.

Among the latter are sketches of Robert Browning, Lord George Byron, S. Parkes Cadman and John Calvin.

One section of the second volume deals extensively with the movement to improve understanding between Christians and Jews.

The remaining volumes of the encyclopedia are scheduled to appear at three-month intervals, the entire set to be completed by the end of 1941.

F. O. R. YOUTH REFUSE CONSCRIPTION

Chautauqua, New York—Expressing the belief that "vested interests" and a "hysterical propaganda of patriotism" are largely responsible for the peacetime conscription movement, the youth division of the Fellowship of Reconciliation, meeting here in annual conference, publicly went on record as "expecting" to refuse military service.

In an "Open Letter to Those Who Face Conscription," presented to the conference by the Rev. John M. Swomley, Jr., youth secretary of the fellowship, the young religious pacifists declared that it is "false to assume that there are no alternatives to war for the settlement of international disputes or for overcoming such evils as Hitlerism."

"Jesus, William Penn, Tolstoi, Ghandi and other leaders of the human race have formulated alternatives," said the letter.

By devoting all our energies to war, it continued, "we must then become a militarized nation like Germany—the very thing we wish to avoid."

A Hymn for Every Century

A Program Arranged by H. Augustine Smith

The following program which gives a hymn for each century was presented at the Northwestern University Church and Choral Institute under the direction of Dr. H. Augustine Smith. It will prove suggestive to many churches.

TWO thousand years of Apostolic, Jewish, Greek and Roman Catholic, and Protestant Song coming from Palestine, Syria, Spain, Italy, France, Germany, Russia, the Netherlands, England and America, with the music of Plainsong, Folk Song, French and German Chorales, Carols, Welsh and Anglican Hymn Tunes, Organ Fantasies on Hymn Tunes (American and other) for minister, two lay readers, soloists, choir, congregation and organ.

Organ Prelude

Fantasy on hymn tune, *Nicaea*, Dean Lutkin.

Minister

Easter and Christmas Salutations.
Hymn of the first century:

Awake thou that sleepest and arise
from the dead,

And Christ shall shine upon thee.

Hymn of the second century, *Gloria in Excelsis Deo*.

Choir

O Gladsome Light, Candlelight Hymn from the Greek Church of the third century. Music, *Nunc Dimittis*, from the Genevan Psalter sixteenth century.

Choir (male voices)

Of the Father's love begotten, Prudentius. Hymn of the fourth century. Plainsong setting of the twelfth century—*Corde Natus* or *Divinum Mysterium*.

Congregational Hymn

Let all mortal flesh keep silence. Liturgy of St. James (Jerusalem), fifth century. Music, French Folk Song, Picardy.

Solo Voice and Choir

The Royal banners forward go, Fostunatus. Processional of the sixth century. Plainsong setting—*Vexilla Regis*.

Choir (women's voices)

Before the ending of the day, Ambrosian Hymn of the seventh century. Plainsong setting—*Jam Lucis*.

Narrator

The Day of Resurrection. From the Golden Canon of John of Damascus, eighth century.

Antiphonal Hymn (choir and congregation)

All glory laud and honor, St. Theodulph. Latin hymn of the ninth cen-

ture. *German Chorale*, seventeenth century, Melchior Teschner.

Minister (prayer)

Come, Holy Ghost, our souls inspire,
Latin hymn of the tenth century.

Responsive Reading

The strain upraise of joy and praise, Alleluia Sequence of Balbulus Notker, St. Gall Monastery, eleventh century.

Congregational Hymn

O come, O come Emmanuel, Latin Antiphons of the twelfth century. Plainsong setting—*Veni Emmanuel*.

Choir and Congregation

All creatures of our God and King, Canticle to the Sun by St. Francis of Assisi, thirteenth century. German Chorale, *Lasst uns Erfreuen*, Cologne, 1623.

Congregation

The God of Abraham praise, Daniel ben Judah. Jewish Articles of Faith, the Yigdal, fourteenth century. Hebrew Melody, Leoni, fourteenth century.

Choir

Good Christian men, rejoice, fifteenth century Latin carol. Carol melody from the fifteenth century.

Organ

Wake, awake, for night is flying, Philip Nicolai, Hymn and Tune, *Wachet auf*, Nicolai, sixteenth century.

Congregation

We gather together to ask the Lord's blessing, Netherland Folk Song, seventeenth century.

Choir With Soprano Descant

Jesu, lover of my soul, eighteenth century, Charles Wesley. Welsh hymn tune, *Aberystwyth*, J. Parry, nineteenth century.

Closing Prayer (in unison)

Dear Lord and Father of mankind, John Greenleaf Whittier, nineteenth century.

Congregational Hymn

God of Grace and God of Glory, Harry Emerson Fosdick, twentieth century. Hymn tune, Regent Square, Henry Smart, nineteenth century.

Benediction

Postlude

Fantasy on Hymn Tune, *Diadernata*, Dean Lutkin.

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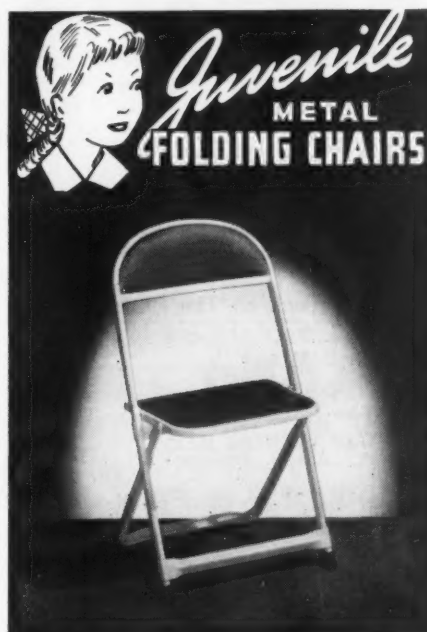
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Mission Study Texts for 1941

As we go to press the program sponsored by the Missionary Education Movement is taking shape. Titles have in many instances not been selected but the proposed program is as follows:

HOME MISSIONS

Theme: Christianity and Democracy in America.

For Adults and Older Young People

1. Book by Arthur E. Holt.
2. Discussion suggestions and programs by Mrs. E. E. McClintock.

For Young People and Seniors

1. Book for seniors by Robert W. Searle.
2. Course and programs by Fred D. Wentzel.

For Junior High School

1. Plan book by Louise Benkenstine Griffiths.
2. Leaders' Guide.

3. Book of Tales—joint home and foreign.

For Juniors

1. Reading book on The Christian Attitude Toward the Jew by Florence Crannell Means.
2. Teachers' Guide to accompany book on The Christian Attitude Toward the Jew by Edna Baxter.

For Primary Children

Materials of previous publication to be recommended for further use.

FOREIGN MISSIONS

Theme: Christians and World Order.

For Adults and Older Young People

1. Book by Roswell Barnes.
2. Popular reading book by Georgia Harkness and collaborator.
3. Discussion suggestions and programs by Mr. and Mrs. Charles H. Corbett.

1. Course for young people by Ruth Isabel Seabury.
2. Book for seniors by Richard Baker.
3. Course and programs for seniors by Emily Hodder.

1. Plan book: author to be announced.
2. Leaders' Guide.

1. Reading book on the theme, Children at Worship Around the World by Grace W. McGavran.
2. Teachers' Guide on Children at Worship Around the World by Lola Hazelwood.

1. Reading or picture book on the theme Children at Worship Around the World; author to be selected.
2. Teachers' Guide on Children at Worship Around the World by Elizabeth Cringan Gardner.

TWENTY-FIVE YEARS OF ADVENTURING ON WINGS OF SONG

Dr. H. Augustine Smith, director of church music, Boston University, editor for the D. Appleton Century Company of New York, national chairman of church music for the Federation of Music Clubs, is celebrating his twenty-fifth anniversary. In July, 1915, Mr. Smith mounted a high podium in the Coliseum, Chicago, to take up his first leadership of a world convention, the Christian Endeavorers, 10,000 strong, whom he led through a week of worship and song and pageantry with a chorus of 1,800, another of two hundred at the rear of the mammoth hall and a full sounding military band. Since that July of 1915, Dr. Smith has taught at Chicago University and Boston University and has had time week-ends, vacations, summers and holidays to travel nearly 1,000,000 miles, reach nearly 6,000,000 people and cover four continents in his activities. He has been through flood, fire and panic—the floods

of 1922 in Oklahoma and Arkansas, a raging fire in Japan which all but devoured his chorus of 1,000, and panic and riot in South America with gunfire on the streets and heavy canonading in the distance.

His twenty-fifth anniversary was to have been spent in South Africa, festivalizing from Cape Town to Victoria Falls, and from Orange Free State to Natal, but the Second World War has made this trip impossible. In lieu of this, Dr. Smith is moving more swiftly than ever throughout America.

Plans are forming for a mammoth choral festival followed by a wide-sweeping pageant high up on the Continental Divide in Colorado, in a natural amphitheatre seating 10,000 at 8,000 feet above sea-level, commanding magnificent views of mountain peaks and canyons.

Professor Smith's flare for adventure has not dimmed since the days he ascended the Canadian Rockies with Swiss guides, since his tennis tourna-

ment play representing Oberlin against Ohio University (State) and Western Reserve University and other Ohio schools, for on December 19 last, at the Bellevue Stratford Hotel in Philadelphia he pantomimed Handel's Messiah for the Matinee Musical, club of that city, 1200 members. The score remained simon pure, not a change, no intruding noises. While Nicholas Douty led his forty-five piece orchestra and chorus of 100 and soloists through the oratorio, Mr. Smith led his 125 performers through a visual interpretation of the Messiah on five stages with superb lighting, costuming, and a surging climax on the final Hallelujah Chorus. Not a footfall was heard even during the quieter Pastoral Symphony, yet over 100 adults and youths were in constant movement throughout. This is the first pantomiming of the Messiah on record.

For the Federation of Music Clubs the celebrant of twenty-five years of intense activity is launching twenty noble hymns to as noble music for the year 1940, checkmating, if possible, the cheap claptrap that is making many a church and service of worship an insult to those who would worship in the Beauty of Holiness.

Boston University has a far-traveling ambassador in this man who still remains faithful to his teaching of choir organization and administration and conducting, and to his a cappella choir gathered from all the university—the Choral Art Society—a cathedral choir of thirty-six singers.

CATHOLIC WEEKLY URGES RELIGION IN SCHOOLS

Huntington, Indiana—A recommendation that President Roosevelt call a conference of the representatives of the Protestant, Catholic and Jewish faiths to map out a plan whereby religion can be more effectively taught to public school children, was voiced here in a leading article appearing in Our Sunday Visitor, national Catholic Action weekly.

The article was written by the Rev. John A. O'Brien of the University of Notre Dame.

"We seek no partisan advantage," said the article. "We believe that differences of faith do not constitute an insuperable obstacle to a fair solution whereby pupils can receive systematic instruction in their respective faiths."

"Too long have we allowed these differences to bar all religion from our system of public education. That is leading to the complete paganization of American life. That drift must be halted and halted speedily before our civilization crumbles."

RUMANIA DISSOLVES RELIGIOUS BODIES

New York—A decree dissolving all religious bodies not recognized by the Rumanian state has just been issued in Bucharest, according to press dispatches reaching here.

The decree, it was stated, is in line with Rumania's new Nazi-dominated regime. Among the groups affected by the dissolution order are the Baptists, Adventists and Jews.

At the same time the Ministry of Culture released a list of those groups which are recognized by the state. They include the Rumanian Orthodox, Rumanian Greco-Catholic, Roman Catholic, Calvinist Lutheran, Unitarian, Armenian and Mohammedan.

Under the terms of the decree all unrecognized sects are forbidden and their churches will become the property of the state. Jewish groups must vacate their property unless they can prove a membership of 400 in the cities and 200 in villages.

SOUTH CAROLINA VOTES TO REPEAL LIQUOR LAWS

Columbia, South Carolina—Temperance forces in South Carolina won an overwhelming victory at the polls this week. The state voted 162,982 to 111,821 for repealing the state liquor law in a referendum that was placed in the democratic primary.

Under the leadership of the Rev. Albert D. Betts of Orangeburg, executive secretary of the South Carolina Federated Forces for Temperance and Law Enforcement, a vigorous campaign was waged prior to the election.

Whether the state will go dry is left entirely to the state legislature when it convenes in January. The referendum was only advisory and is still subject to legislative action.

The huge majority in favor of repeal appears likely to compel serious attention of the legislature when the session convenes.

Of the state's forty-six counties, twenty-four voted "dry."

BUFFALO LAUNCHES 'RELEASED TIME' PLAN

Buffalo, New York—In conformity with an amendment to the New York State Education Laws, the Buffalo public schools are permitting pupils to absent themselves from school one hour each week to go "outside the school buildings and grounds" to their own churches or temples for religious instruction.

The time taken by the pupils is on Mondays, the last hour of the school sessions. The school will excuse a pupil only upon the request in writing signed by the parent or guardian.

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NEGRO BAPTISTS GAIN 60,029 NEW MEMBERS

Atlanta, Georgia—That negro Baptist churches have gained 60,029 members this year, giving a total membership of 4,046,840, was announced by the Rev. Roland Smith, statistician for the Negro Baptist convention. Negro Baptists now have 24,575 churches, 27,242 preachers and church property valued at \$110,116,566, Smith said.

CHURCH BINGOS HELD ILLEGAL

Raleigh, North Carolina—Attorney General Harry McMullan has just ruled here in an advisory opinion that all bingo games are illegal when operated for profit. The ruling will place a ban on bingo games held by churches for charities.

Experience has taught that, even for those who do not deem the tithe obligatory, it is an average and convenient way of sustaining the higher values financially. To be sure, this may not fit your case at all! Your proportion, for all you know, ought to be twenty-five per cent rather than ten!



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CHURCH AND SUNDAY SCHOOL SUPPLIES

Editorials

(From page 7)

a group sought to reach some conclusion regarding conscription. They came together with lively interest. Then someone announced that a few free baseball passes were available. The group decided to leave conscription until after the Indians licked the White Sox, which they did.

The churches are moving in the direction of realism but the movement is slow enough to cause comment. There are still some people who think that by ignoring what is going on in the world we can create a realm of bliss. They follow the thinking of the subscriber who wrote us a letter received today. His advice to the editor is this: "Say nothing about the war and everyone will love you."

The price of such affection is too great.

A Thousand Years

"A THOUSAND years in thy sight are but as yesterday when it is past."

How many times have you read this in connection with the burial service? Like many other commonplace statements it is hurried over without much thought. Yet in this philosophy evolved by the Hebrew psalmist lies one of the most magnificent foundations of optimistic faith. It is a constant rebuke to us who insist on judging the eternal destinies of the world by things which may happen today. The proper sense of proportion is essential to every mature judgment. This kind of judgment brings faith in the ultimate justice of eternity.

I recall the incident of the small boy who visited our Cleveland terminal tower with his father. He was much impressed by watching the men and women on the sidewalk.

"They look like midgets," he said.

Then he added:

"How small we must look to God?"

Transferred to the area of time this illustration should be kept in mind when we judge world events. Hitler is not the first man who has set out to conquer the world. He is not the first one to attempt to prove that might is stronger than truth.

Yet the world moves on. Even a German victory, and we are not willing to concede that, does not prove the superiority of force over democracy. A victory of today does not mean the end of the human quest. Time moves on and the mills of God continue to grind.

Let us pray that we may get the proper perspective on human affairs. Remember that a thousand years in God's sight are but as yesterday when it is past.

Now It Can Be Told

NOW that Myron Taylor has returned home from the Vatican we can take an easy breath and agree that the furor regarding the appointment was mostly a "tempest in a teapot." But it did make a splendid "out" for bothered minds and consciences during the critical spring months.

Religious gatherings spent their oratory damning the appointment and forgot some of their own social responsibilities. Pacifists who were growing unpopular found that this issue was a splendid one to regain their losses. Chronic Catholic haters had a chance to give full sway to their emotions.

To our mind the appointment of Myron Taylor by President Roosevelt as his unofficial ambassador to the Vatican represented a sincere effort to aid the peace of the world. The futility of it was soon realized. But it is not to the credit of many church leaders that they lent their aid to confuse even one program which might restore peace.

The whole affair is one of the hysteria waves which come in days of stress and strain through which we are passing. The less said about it the better.

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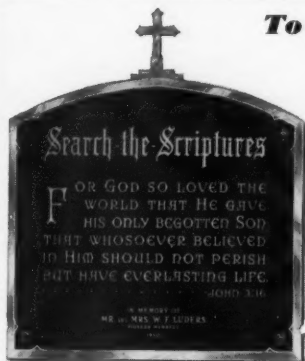
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* * *

2. Fear is the deadly destroyer of men's hopes and happiness, the greatest single factor in all misery, failure, and suicide.

* * *

3. Seriousness and simplicity are two essentials in Christian character.

* * *

4. Those who turn deaf ears to the prayers of humanity, or even to the demands of the unreasonable, are not in a position to deal satisfactorily with the needs and sufferings of human society.

* * *

5. The best remedy against annoyance from small things is to battle with great things.

* * *

6. The trouble we cannot bear is only the trouble we borrow.

* * *

7. The greatest sorrow may be a small price to pay for an enlarged sympathy.

* * *

8. Few people can be corrected by sarcasm; often it drives them further in the wrong direction. May we learn the power of kindness and patience.

* * *

9. Too many people are content to claim great things for the Bible and then pass it by.

* * *

10. Guard well your thoughts: your thoughts are heard in heaven.

* * *

11. It is much easier to confess the

(Turn to page 80)

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THE EDITOR'S DRAWER

We have always thought that exhibitionism played a large part in the personality of some pacifists. Confirmation of that has come in the attitude of ministers who have expressed defiance toward registration for conscription.

This conscription law exempts from military service both clergymen and religious conscientious objectors. One would think that having gained that point the pacifists would rest in quietness. Instead some of the belligerent type resent that they cannot play the part of martyrs. Hence the ambition to evade or challenge the right of the nation to conscript them.

We sometimes wonder whether these individuals, and we don't include all pacifists in the classification, are seeking a Christ controlled world or a chance to reveal their own powers of stubbornness.

William H. Leach.



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